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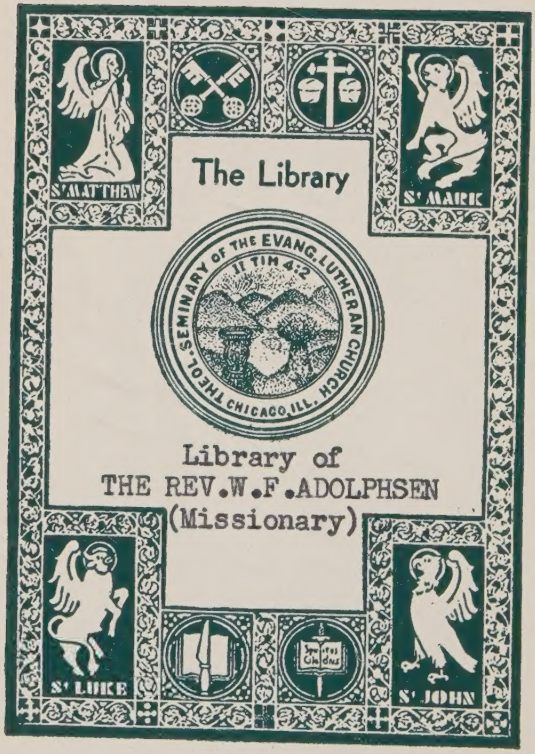

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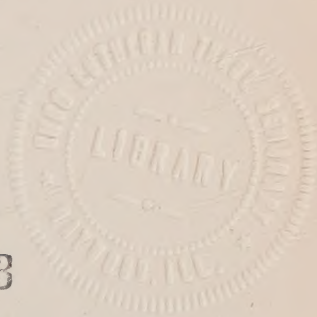
SCIENCE, CHRISTIANITY AND YOUTH

By

GEORGE PRESTON MAINS



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INTRODUCTION

Within the covers of this little volume lie three essays, each in its distinctive field attempting some treatment of a transcendent theme. It may seem a temerity that one who may count himself only as a lay-reader should assume to write upon a subject so various and all-embracing as is indicated by the title: "The Cosmos of Science." But how is a lay-mind to derive profit from the realm of scientific knowledge save as he may freely shape his own conclusions from a somewhat thorough reading of the scientific experts? Though one may not claim for himself scientific authority, yet if he keep a fascinated and studious company with the scientific mind he may perhaps record some impressions not without confidence, that he is not taking a false lead. Science, in its inclusive mission, presents a realm of ever-widening frontiers, a study of surpassing and ever-deepening interest for mankind, and its revelations should be so translated as to make alluring and intensive appeal to lay-intelligence.

Nor need one to be over-apologetic if he may betimes record convictions not universally agreed to by men known as scientific. The avenues to scientific knowledge need not be traveled far even by the lay-pilgrim before he shall discover that even the experts are not in total agreement concerning many questions which science pushes to the front. While

the great territories of scientific exploration are perhaps pretty well defined, yet the vast interiors lie as yet largely unexamined. The science of nature, wonderful as is its late-born history, is probably only in the beginnings of marvelous developments yet to be yielded. It can be no wonder, therefore, that many hypotheses labeled as scientific have been proven in the light of later search to be not only erroneous in premise, but purely speculative in character. Many students of science, as reporters for the daily press, are ambitious to be first to report the new discoveries, and so, in an entirely unscientific mood, they rush to the world with new and untried hypotheses which only serve to create a momentary sensation, and then to disappear from thought. Science, as religion and literature, has been much misrepresented by activities of the mere sensationalist. There is also another and greater angle from which the assumed representations of science are likely to come to the lay-reader with much of confused and conflicting reports. The field of science itself is now so illimitable that it must be occupied, if at all, by specialists. And this more and more. The work of such men is indispensable to the enrichment and perfecting of scientific knowledge. But the great process itself cannot go on without some vitiating mixture of guesses, assumptions, and perils. Human nature being what it is, inevitably some specialists, expert it may be too in their respective niches, will be more or less obsessed with the generic importance of their own particular specialty. Under such obsession their cloistered vision will magnify for universal application mere features to which a sane

synthetic philosophy can assign only a subordinate place.

Light is not only a compound of colors; it is also a unity. It is conceivable that the specialist might occupy himself indefinitely with only the violet or yellow rays. His study might yield much of information and interest. But in the world of practical experience and needs, the pure white light which carries in itself all, but does not in itself reveal the colored rays, is that alone which meets the most insistent needs of man's working life. So nature, as a child's puzzle, may be studied in innumerable disconnected parts; but each part is but a single and subordinate feature in the infinite diversity of nature's unity.

Man, nature's supreme product, is a structural unity, and cannot be understood by the most exhaustive study alone of any one of his single features. To really know and understand man, account must be taken of the unitary functioning of his entire nature. Herein, I must think, lies the fundamental fallacy of some present-day psychologies. If the mechanistic or behaviorist theories of psychology were to be unquestionably accepted, then man might be quite plausibly accounted for as purely a product of materialism. But philosophers of the grade of Lord Balfour are telling us that whatever legitimate place a mechanistic science may have in the realm of biology, it is utterly without authority in the realm of the soul.

As an informing and safe guide for the common intelligence, nothing is more supremely needed than a clear and masterful synthetic treatment of all dem-

onstrated facts. And such treatment, in view of the steady and rapid march of scientific discovery, will need to be often renewed and revised.

The title—"Cosmos of Science"—suggests a field for infinite survey. Of the essay bearing this title I can only think that at the best it yields but an approximate analysis of the present scientific outlook. It reflects only impressions which have come to my own mind from a somewhat diligent and interested reading after many of the accredited teachers of science. If in its present form its reading shall prompt younger minds to a larger consultation of scientific authorities, then the end for which the essay was written will be quite fully gained.

2. The second essay, entitled—"Christianity Cosmic"—would seem perhaps not an unnatural product of my own professional thinking. Much of my life-meditation has centered in Christianity and its kindred themes. With the passing years, I have come more and more to be impressed that Christianity in the entirety of its mission and scope is something immeasurably incomprehensible by the human mind. While availably and adequately meeting for the present life the moral and spiritual needs of the common humanity, this function, divine and supremely important as it is, is but a partial revelation of the full significance of Christianity for the moral universe, and this both for time and eternity.

Even Christian thought has habitually tended to confine Christ's mission to the conscious moral and spiritual needs of the individual man. We have limited and hedged its moral sphere, separating it largely from our social preferences and customs,

from business, from politics, as though these belonged to Cæsar rather than to Christ. We have thought largely of learning, of science, of art, of poetry, of invention, of civilization itself, as departments which may legitimately exist independently of Christ's rule over them. Christian thought has been most slow in discovering Christ's right to reign over all legitimate departments of civilization, and of human life. Yet with the progress of history and enlightenment there has been steadily forced upon man's thought new interpretations of, and new functions for, Christ's mission in the world. The gigantic evils of slavery, of intemperance, of capitalistic despotism, of industrial wrongs, of political graft and betrayal of public trusts,—all these, and all kindred organized wrongs, are coming more and more under the withering rebuke and dissolving touch of Christ's growing reign in civilization. The Church, as under a new prophetic call, seems to be slowly but surely awaking to the fact that it is the mission of Christianity to morally transform and cleanse human society, to ethicise business and politics, in short, to make the whole material outwardness of life a fitting environment for the cultural moral and spiritual life of the race. Voices of highest inspiration, as never before, are making themselves heard throughout civilization uttering a divine protest against war, the gorgon scourge of history. Christ literally creates and controls to-day the finest idealisms of world-civilization.

Moreover, the prophecy of the realized universality of Christ's Kingdom, of Christianity itself as the final religion of humanity, is uttering itself in

world-wide thought. This prophecy is not based upon the assumption that the great historic ethnic religions are themselves to be destroyed, but rather upon the invasiveness and the native fitness of Christianity to purge these religions from their errors, and to transfer and conserve into itself the imperishable ethical principles which underlie them all. Christianity itself is cosmopolitan in genius. Its adaptive ideals are something far broader than can be restricted to the measurements of even Anglo-Saxon Christian tastes and traditions. Christ's world-empire will finally embrace in its universal brotherhood children of the Mongolian, Indian, and African races with exaltation but without impairment of their racial qualities.

Of course, this prophetic outlook is not without vision of the stupendous evil forces now preying upon the human world. Its confident optimism does not render it blind to Armageddon conflicts between right and wrong yet to be fought out in the earth. But it is inspired by an unwavering faith in the leavening pervasiveness and the evolutionary persistence of Christ's righteous reign in civilization. It clearly sees the day, whether "far-off" or more near, when the very breath of heaven shall temper and sweeten the social and moral atmospheres of civilization. A Christian idealism will ultimately preside at all shrines of learning, science, philosophy, art, industry, governments, and the nations will conspire to pay sovereign homage to Jesus as both Lord and Christ. All this, however, at best is but a vision for the historic human world.

The historic scene, however wonderful its record,

represents but the outer vestibule of that infinite exaltation of Jesus Christ which is to be staged as central and eternal to the moral universe. It is from a conviction of a morally cosmic function and glory awaiting Christ's mission, a function and glory immeasurably transcending all human imagination, that the second of these essays has been written.

3. The third essay undertakes a partial but convictional survey of a question much discussed in present-day thought, namely, the attitudes of educated young life to the supreme moral problems of the age. "Youth and Widening Horizons," or "The Challenge to Faith of Growing Knowledge," suggests a theme of gravest import for civilization itself. In a sense that is true, broader, more critical, possibly more perilous, possibly more decisive of the moral destinies of the race, than was ever true of any of its predecessors, the rising generation is face to face with the problems of a new thought-world. Upon this generation will rest the responsibility of guiding the march of historic Christianity across most critical passages either to new territories of moral and spiritual advancement, or into an era whose intellectual materialism and moral indifference may threaten its very progress. Which result is to be realized is a question of supreme moral interest to civilization.

There are some general conditions which would seem to make the attainment and practice of a spiritual Christianity for this generation more difficult than for many of its predecessors. For the average grades of intellectual culture, the material wealth of the age, especially in America, is more abounding and more alluring than ever before. The material com-

forts and plenty of the day serve powerfully to promote in many minds a spirit of contentment with the present world-life. The ambitious young mind is under a great lure of material success. Abounding luxury and the pleasures which wealth may purchase, and the social standards growing out of all this, make such appeal to young life facing its earthly future as wellnigh to blind its vision to the infinitely more important and enduring values of the moral and spiritual world. Then, in addition to all this, there is in the present-day as never before a vast literary output covering various fields of thought, and much of it representing cultured mind and attractive style, which nevertheless seems utterly oblivious of, at least utterly indifferent to, all claims of the spiritual life upon man. And very much of this literature is far from being confined to meretricious themes. It masquerades under the honored name of philosophy, of science, of history, and of learning in general.

It would seem a clear inference that with these tremendously unspiritual and seductive forces pouring down upon its life, the younger educated generation now coming to the front, if it is to be highly Christian in experience, controllingly moral in its idealisms, it must be such in the face of more seductive temptations away from such standards than has confronted any preceding generation of Christians. It is also to be remembered that in every generation of educated mind, there are certain contingents that are neither Christian nor spiritual in their sympathies and practices.

Nevertheless, no thoughtful mind is ever able to

divorce itself fully from a sense of its spiritual need. In life's calmest reviews for all men, and in life's emergent experiences, the deepest hunger of the soul for something satisfying, spiritual, and enduring, will insistently assert itself. Man may feed himself to a surfeit on all material possession and luxury, but still in supreme moments he will feel that his deepest nature is spiritually naked, blind, and hungry. In life's most emergent hours, when the moral sense utters itself most audibly in the soul, every thoughtful mind, though it may seem like a sudden awaking from a long dream of worldly allurement, will hear an imperative moral voice asserting priority for the moral and spiritual in character. And so, however maddening the craze for material wealth and luxury, however insistent one's purpose to assert an intellectual independence of all divine authority over life, religion does not, and cannot, perish from the earth. It has the last, deepest, and most universal call upon the life of the race. Religion, therefore, whatever may be the material environment of any generation, will speak the moral imperative for every age.

I must believe, notwithstanding extraordinary diversions of the age away from the spiritual life, that the present younger generation of Christians will stand heroically true to the higher moral demands. They will not betray the deeper spiritual instincts of their nature. As I have endeavored to show in the essay itself, they are imbued largely with the truth-loving passion which it is the very genius of science to engender. They are not less religious than their predecessors, but more determined to get

to the very bedrock of religious reality. They are less held in the meshes of tradition and external ceremony perhaps than any preceding generation, but the prophecy of their spiritual sanity and vigor utters itself in their determination to get near to Jesus Christ to know clearly his will, that they may thereby more effectively serve his Kingdom in the earth.

I am not without hope that I have been able to treat this imperative subject in a spirit both temperate and rational. If the essay voices any word which may carry a sympathetic message to young life for its impending struggles, that may inspire that life with some confidence and courage for its great and unprecedented tasks, that may give poise to its judgment, steadiness to its step, heroic seriousness to its purpose as it moves out to a future fraught with incalculable good or evil for mankind—then, indeed, my own days will be enriched with the added cheer that I have at least made some contribution for the moral betterment of the age.

G. P. M.

Altadena,
California.

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The relation of educated youth to Christianity is a matter of greatest importance to civilization; worthy achievements of great characters usually lie against a background of youthful and gifted ambitions. "The Old Order Changeth"—its wisdom; cleavage between present and past thought—effect upon Biblical views—upon many traditional beliefs—upon methods of creation—emphasis upon human values—its creation of a new Prophetic school; the younger mind is trained and shaped in schools distinctively modern in ideas; this mind will inevitably furnish the popular standards for the next generation in the world of common thought; it is the duty of the older and controlling mind of to-day to give reflective and sympathetic consideration as to the kind of world which this generation must face. The reader must be reminded that the emphasis both of fact and promise as urged in this discussion rests with the morally educated youth of the age. Effect of the World-War

upon present young life—young life is characterized by a passion for reality; present-day youth demands a controlling application, not less to individual life, but for the practical renovation and renewal in the spirit of a true Christianity of the World's social and industrial orders; this no impairment of the essential verities of the Christian faith of the past; the present generation under serious scrutiny by its seniors; imperative duty of the Church to furnish an interpretation of harmonization as between the demonstrated truths of Science and the Creeds of Faith. Is the young life of to-day seriously and sympathetically religious? This question has received many affirmative answers from men of highest experience and authority in the educational world. The new generation, with its greatly enlarged resources, and by its own methods, may be relied upon for the firmest loyalties to enlightened Christian Faith.

I: THE COSMOS OF SCIENCE

THE COSMOS OF SCIENCE

THE word SCIENCE, as most terms of generic and legitimate significance, has drawn to itself from diverse sources much of prejudiced and dubious judgment. The causes of this are various. Science, for one thing, has been vastly revisionary, even destructive, of cherished traditional thought. Its very revelations have been so amazing as to beget a spirit of credulity in unprepared minds. Unfortunately, also, too many persons masquerading under scientific professions have, under the labels of science, loudly announced contradictory hypotheses, hypotheses easily exposed as false, and therefore have exposed themselves to rational thought as both ignorant and false. The reputation of science, as that of religion itself, has been much damaged by the unknowing pretensions of its professed advocates.

But, whatever be the cause, or causes, for doubting the merits of science, it remains unchangeably true that it is its sole function to seek demonstrable truth in nature, and, without fear or favor, without bias, and irrespective of results, to declare the same to the world. Of no set of workers can it more truthfully be said that their sole interest and search are in pursuit of truth, the whole truth, and nothing but the truth for its own sake, than of the true scientists. In the very nature of the case, when both are understood, there can be no intelligent conflict between

the truths of religion and the facts of science. The so-called conflict between Christianity and science originates in dogmatic ignorance, and can receive no support from enlightened and adequate intelligence. Yet this error of benighted thought has proven itself one of the most mischievous and discreditable fallacies that has ever disturbed well-intentioned minds. In its very nature, all truth from all sources must be finally found in perfect harmony with itself. No department of thought has ever represented more brilliant, more inseeing, minds, nor minds more diligently devoted to the pursuit of truth alone, than is represented by the names of Newton, Faraday, Maxwell, and Kelvin—all eminent in science, and all alike devout Christians.

It is perhaps one of the most significant features of present-day thought that scientific men are so numerously avowing a firm faith in Christianity. Dr. Robert A. Millikan, now one of the most illustrious of living scientists, has recently declared: "I have never known a thinking man who did not believe in God." To the following premise, namely: "The purpose of science is to develop, without prejudice or preoccupation of any kind, a knowledge of the facts, the laws and the processes of nature. The even more important task of religion, on the other hand, is to develop the consciences, the ideals, and the aspirations of mankind":—to this clear and discriminating premise there have been recently affixed the published signatures of fifty or more of the most illustrious religious leaders, scientists, and men of affairs in the Nation.

Not the least notable feature of modern-day pub-

lications is the great number of books written by scientific men, the chief purpose of which is to emphasize the lessons of moral law and the absolute necessity for righteousness of character as reënforced by the scientific teachings of nature. Such comparatively recent books as Drummond's "Ascent of Man," "Man and the Attainment of Immorality" by Simpson, the "New Decalogue of Science" and "The Fruit of the Tree" by Wiggam, "Science as Revelation" by Watson, "Where Evolution and Religion Meet" by Coulter, "Evolution and Religion" by Sunderland, "Science and Religion" by Millikan, "The Relation Between Science and Theology" by Gager, "Science and Religion" by J. Arthur Thomson—these are all written largely in reënforcement of this lesson. And these are but a few of many books which have been evolved recently from the laboratories of philosophic and scientific thought. Indeed, the body of rational discussion concerning the relations of science to ethical life—a body already rich in volume—is being greatly and rapidly enlarged by the continuous income of fresh and searching contributions from scientific sources.

I

In the comparative beginning of this essay, it may be helpful to make a partial survey of the elements or factors which enter into the scientific conception of the universal cosmos. The order of elements herein set forth may also in a general way indicate the order to be pursued in this study.

1. For the building of the structure of the uni-

verse, as we now know it, science requires a working activity extending through past ages of well-nigh inconceivable duration.

2. Science has created for modern knowledge a universe of well-nigh inconceivable dimensions in space.

3. Science postulates as the original stuff, elements susceptible of infinite transformations, of innumerable combinations into new forms and new modes of expression—the atom and the electron as the basic matter from which all the present visible universe has sprung.

4. In order to account for the sum-total, the universal and tangible cosmos, as now known, science assumes a continuous process of development from the elemental to the more complex, from the simple atom to the myriad-celled structure of the highest known organisms. This ascending development is produced by a force which has already been operative through indefinite eons of time, and which is still active and productive in the creative processes. Within the scope of this developmental process all things with which science now deals, from the original vapor or star-dust—or whatever it was—to moral personality in man, have appeared.

5. As upon rock foundations, science rests unalterably upon two bases, namely: The absolute indestructibility of matter; and, the undiminishable quantity of energy operative in nature. A given form of matter may be changed as by fire, but when the fire has done its work, however wonderful the transformation in appearance, not a particle of substance has been destroyed. So energy may pass from

one form of action to another, but wherever or however it does its work, no fraction of energy has been lost to the universe.

6. Science tests itself out in many laboratories, in the astronomical observatory, in the microscopic search of the physicist for the ultimate sources of the world, in the cloister of the analytical chemist, in biological development from the most elemental life to the highest organisms, through all the dateless eons of geologic formations with their myriad paleontological revelations, through all the amazing discoveries of anthropology, thence ever upward to the loftiest levels of psychological research, and still audaciously advancing until it assumes confidently to deal with the origin and development of ethical life in man.

Such are a few of the great fundamental postulates of science. Of course, it is the function of philosophy to explore, to put the white light of analysis upon, all these assumptions of science for the confirmation of such truth as they may contain, and to translate and to coördinate this truth into the final structures of knowledge. But the growing marvel of it all is, that in whatever department of scientific demonstration philosophy may make its most drastic search, it finds everywhere and in the minutest sections an absolute reign of order and law. All authoritative voices of science unite to declare that this universe is not a chaos, but from center to remotest rim is an orderly cosmos. The same energy that so marvelously works in the atom is working omnipotently in most distant suns.

Thus by virtue of our rational constitutions, we

are forced to conclude that this omnipresent and immeasurable energy so working everywhere as to demonstrate a law-governed universe, must itself be under the sway of some Almighty intelligence. The scientist, in his classification, may name this universal sovereign power—ENERGY. But the Christian thinker has a right to describe this energy as the endless and resistless in-working in nature of the—IMMANENT GOD.

II

Let us now pass, briefly as we may, to a consideration of some of the greatest implications of science.

1. Few things could be more impressive than a study of nature's time-dial. We are so habituated to the tables of Ussher's chronology as to make it difficult to think of creative movements which antedate his figures by untold millenniums of ages. Concerning the dateless history of creation, I need to invoke but one illustration. Astronomy, by its marvelous optics, is now able to descry in the deeps of space material systems whose rays require at least a million light-years to reach our earth. What is a light-year? Remember, a ray of light moves at the amazing rate of 186,300 miles in every second of time. Now, multiply the seconds into minutes and days until you reach a full year of seconds, then you have a light-year. Then think, if you can, that it has taken a million of such years for the light of some discovered systems to reach our earth. But, still the real fact to remember is that the light in which we see these far-distant worlds is itself a million

years old. We do not see these realms as they are to-day, but as they were a million years ago. And yet this is but a mere fraction of an hour in those infinitely far-flung ages which might take us back to the beginnings of creation.

Dr. E. P. Hupple, of the Wilson Observatory, is but to-day on record as announcing the discovery of myriads of new systems lying entirely outside of our own familiar universe with its earth, and sun, and stars. The truth seems to be, as uttered by the angel guide in Richter's dream, that to the universe of God there is no beginning, and lo! and behold, there is no end!

2. Extension of creation in time is only paralleled by its extension in space. The clear Syrian night-heavens have always presented an impressive spectacle of the glory and majesty of creation. The Psalmist, throwing aside the curtains of his tent and gazing out upon the heavens, could but wonder that amid the magnitudes and glories of it all God could take account of so insignificant a creature as man. But we know now in a way that not only impresses but oppresses us how utterly elemental and incomplete in their day must have been the astronomical conception of all the writers of our Sacred Scriptures. The earth was regarded as flat and limited, surrounded by fogs and darkness. The sky, like an inverted bowl, not far removed above the earth, decorated with sun, moon, and stars for lighting man's habitation, and all subservient to the earth and to the human race—this was the ancient Christian conception of the universe.

How infinitely enlarged is our present scheme of

knowledge! We know now that our earth, so far from being central to the universe, is as but an insignificant sand-grain on the shores of immensity. We know that our sun, more than a million times larger than the earth, is still but one of the minor suns of space. We know that accessible to our observation there are approximately three billions of suns in our own sidereal universe. We know that the nearest fixed star to our earth is removed from us by more than twenty-five trillions of miles, and that of the millions of suns observable in space not more than thirty of them all are within a hundred trillion miles of our earth. These distances can be only mathematically measured; otherwise they are inconceivable to the human imagination. And yet, as already indicated, astronomers are coming to increasing agreement as to the probability of other universes than our own, and lying infinitely far from us in the fathomless depths of space.

3. When dealing with spatial relations, the microscopic universes lying all about us are not less wonderful of contemplation than the sidereal universe itself. But little since, the atom was supposed to be the smallest discoverable particle of matter. But now we know that every atom is attended with one or more satellites, each well-nigh inconceivably smaller than itself. These satellites are named electrons. It is impossible to imagine the minuteness of the electron. Sir J. Arthur Thomson takes the small letter o, of the printer's lower case, and tells us that within its narrow rim there are literally trillions of atoms, each attended by its family of electrons, and all moving

with as much freedom among each other as the dancers in a ball-room.

There have now been identified as the original substances of nature ninety-two elements, which in atomic measurement range all the way from hydrogen to uranium. Hydrogen presents the simplest organism, its atom being accompanied by but one electron. The highest complexity in the elements is represented by uranium, its each atom being accompanied by ninety-two electrons. The wonder of it all is, that throughout the microscopic universe, the atom with its family of electrons, wherever found, is governed by exact mathematical laws, and the same working energy is alike present whether in distant star or most minute organism. Nature, both in its magnitudes and minuteness, is something infinitely surpassing all human wonder. It might seem both easy and natural to be skeptical in the presence of facts transcending the imagination. But declared skepticism of the wonders traversed by both the telescope and the microscope, would be simply to avow one's own ignorance of the facts.

III

We become familiar with another very sovereign and distinctive department of nature through the science of chemistry. While the working energies of nature seem to have their original seat, and their most intense field of activity, in the atomical structures, yet creative energy is by no means confined in its operation to its original atomic seat. In a force called "Chemical Affinity" there is a power which

deals in large ways with what are known as the primary, the elemental, substances in nature. Chemical affinity demonstrates the power of effecting blends between these original elements in such number and variety of combinations as practically to result in the creation of unnumbered new products. For instance, hydrogen is the very simplest of the elements. Oxygen, not far down, is another of the comparatively simple elements. Each standing by itself will indefinitely maintain its own identity. But combine two parts of hydrogen with one part of oxygen, and we have the result—Water. And this is but an illustration of an infinite number of combinations which can be effected from elemental substances, each resulting in a new creation, and each distinct from every other form of matter. It is easy to anticipate that from such combinations there may be developed innumerable products which may enter vitally into all the arts of life—into agriculture, foods, medicine, surgery, invention.

Chemical energy, so far as can be inferred, works everywhere throughout the material universe. The real fact to be emphasized is that it works everywhere according to definite laws. There is nothing haphazard in its operations. The chemist in his laboratory may artificially produce many of the chemical products of nature. But to do this, he must observe precisely and unvaryingly the same conditions under which nature creates the same products. He can effect no infringements, no counterfeits, against nature's own patents. Chemistry, not less certainly than astronomy, reveals in nature the inimitable signature of an Almighty Law-giver.

IV

Now, passing by much of interesting process, let us note something of nature's orderly methods of development. On the scale of what we may term values, it is nature's creative method to ascend by well-defined gradations from the simple to the more complex, from the lower and less valuable entities to the higher and more wondrously developed organisms. It is, I think without doubt, the increasing conviction of scientific mind that this scale of ascent extends unbrokenly from the most primitive star-mist till it reaches its goal and crown in moral personality.

In this connection, however, it is to be clearly noted that side by side with nature's developing processes there is continuously operative a law of disintegration. As already inferred, the atom with its family of electrons represents the last source of power which scientific analysis has thus far been able to discover. All matter, so far as known, is peopled with atoms. And in the atoms reside in their most intense expression the energies of nature. Some faint conception of the activity of the electron may be gained when it is remembered that it may move in its narrow orbit as approximately, more or less, with the speed of light, namely, 186,300 miles per second. The atomic world, lying all about us, is thus seen as a world of terrific and indescribable energy. Yet these energized atoms are the bricks out of which comes the construction of the entire universe from the simplest element to the most elaborate organism.

Now, as has been observed, of the ninety-two ele-

mental substances thus far discovered the simplest is hydrogen made up of one atomic nucleus accompanied by a single electron. In no artificial heat thus far at the command of man can hydrogen be dissolved. But as we ascend the scale of the elements each in order is atomically attended with an increasing number of electrons, so that when we come to uranium its each atom is the nucleus of ninety-two of these minute satellites.

Now, it is the nature of these higher elements when in combination with others to be continuously throwing off their electrons into space, and thus there sets in a process of disintegration in many of the compound products into which the elements may be merged. But these electrons, though disconnected from their elemental sources, are never destroyed; they simply pass into other relations.

This process of eliminating the electron from its nucleus is designated as radio-activity. Radio-activity thus works as a disorganizing agency inasmuch as it is largely its mission to finally eliminate those products of nature in which does not inhere the power of survival.

Now, to return to the term "Values," radio-activity ever eliminating from nature its useless or superseded products, nature is thus left free to proceed in an orderly development of values on an ever-ascending scale.

If now, we go back to consult the stars, we discover that they themselves represent different stages of development. As gauged by temperature, they represent several distinct classes. The very hottest of them all report in their composition no elements

save hydrogen alone. As we descend in the scale of lessening star-heat, each grade shows in order a corresponding increase in the number of elements contained in its composition. That marvelous instrument, the spectroscope, clearly reveals that as the stars grow older and cooler they uniformly develop in their composition an increasing number of the atomic elements. Thus it would appear that in some way in the heat engendered in the "mighty furnaces of the suns" the more numerous elements found in the older stars have been produced from simpler substances.

And so, all the way up the creative scale, and in all departments, to its highest organisms, nature seems to possess the potency of producing the higher from the lower, the more complex from the simpler, products. But this in passing is always to be remembered, that these developmental processes in nature from the lower to the higher products, many of them at least, require vast measurements of time for their consummations. But time measured into the infinite is an amply demonstrated necessity for many of the nature-processes with which it is the legitimate function of science to deal.

V

An assumption to which science is largely and increasingly committed is, that living, organized, products arise in nature's laboratory from what we commonly think of as non-living substances, as, for instance, from mineral matter. This assumption furnishes a crux of great difficulty, especially to the

unscientific mind. We commonly think of non-living matter as separated from living matter by a bridgeless gulf which makes it forever impossible for living matter to be developed from the non-living. But to the trained scientist, this result, wonderful and mysterious as it is, seems to be a demonstration in nature's processes.

While it is true, so far as known, that the atom represents the most indivisible and intense seat of energy, it still remains that by a law of natural affinity atoms are brought together to form molecules. The molecule, while composed of atoms, is a very different structure from the atom itself. It is a more complex and less compact structure. It is adapted to new functions, is the birth-house of new forms of energy, is indeed in itself a distinct creative unit. Then following the molecule, but still more composite and less compact in structure, is what the scientists name as the "Colloid" system, a structure really composed of larger combinations of molecules. The bond which unites the molecules in the colloid is an affinity similar in action to that which brings atoms together to form molecules. The colloid system, however, performs new functions which seem to relate themselves very closely to the origin of organic life itself. The structures of all plants and animals are essentially colloidal in character. The colloid, so far as scientific knowledge can demonstrate, appears as the connective link between definitely chemical and biological structures. The colloid is endowed with what seems a working discrimination of reaching out to surrounding elements and appropriating, on the one hand, the food

necessary to its own sustenance, while on the other hand it as distinctively rejects those substances not essential to its own function. Thus, in the process of digestion, the nutritious qualities of food are separated in the chemical mills of the stomach from the non-nutritious, the colloid energies appropriating the elements necessary to their own function, at the same time rejecting all else. It is a chief function, however, of the colloid structures to pass on the nutrition thus selected to the support of the energy which we call vital, the energy that manifests itself through the living organism.

Thus, in the order of nature, law-governed at every step, science traces by an ascending scale, from the lower to the higher, from the atom to the molecule, from the molecule to the colloid, and from the colloid to organic life, the processes of creation. And the transitions in all this upward ascent are so definite of demonstration, and yet interlinking each process to its successor like the links of an unbreakable chain, as to make it appear indubitable that from the beginning each process was the genetic parent of its successor.

VI

When we begin examination of organic life, we enter a distinct field of phenomena. Here we have to do with a type of energy which, as has been said, "relates itself to assimilation, nutrition, growth, and movement." * All organic life, including the vegetable and animal families, has its visible origin in a

* "Science as Revelation," page 95.

cell. The genetic life-cells of both the vegetable and the animal are microscopically indistinguishable, the one from the other. To convey a sustaining energy to this life-principle is the function of the colloids, the last of the non-vital factors thus far considered.

The cell in which appears the first expression of organic life, is itself colloidal in combination. From the atom to the colloid, we have witnessed a constant extension in variety of function with each succeeding group, and yet all in a harmonious succession of development. But when we come to the life-cell, we are in the presence of a still greater complexity of function than any yet discovered. We may not forget that the energy stored in the primitive atom is the working force in all this ascending gradation of function and complexity. But from the affinitive combinations into which this working energy may be brought, we have seen that with each succession there is manifest an increasing variety and complexity of function. But now, in the cell-source, we enter through nature's gateway to all the miracles of life itself, and in all its forms. We have thus far noted the classifications of nature's working energy as electric, thermic, chemic; but now we are brought face to face with one of nature's crowning wonders —the energy that begets LIFE. By ascending steps, each leading to a higher, we have now passed the portals from the non-living to the wonder-world of organic life. The vast variety and complexity of function, the infinite ingenuity of adaptation of means to ends, which nature employs in its great provinces of organic life, alluring as the theme may

be, is one upon which we cannot here linger. Its field is too wonderful and complex to admit of any very adequate illumination in a brief paper. The reader must be referred to distinctive and elaborate treatises dealing with this great subject.

VII

In this essay thus far, I have only sought in what of necessity is a very fragmentary form to present an intelligent view of the cosmos in which we dwell as held by most authoritative present-day science. It is, of course, obvious that the developmental processes as presented rest their foundations in an Evolutionary Philosophy. It cannot indeed be disguised that Evolution, as a general proposition, well-nigh without exception, is accepted by scientific authorities the world over as embodying the creative scheme of the universe. What is more, science increasingly believes that Evolution bears its full part in all the developmental processes of creation from the most obscure atom to the loftiest human organism. To say nothing of the skeptics, theistic science itself is increasingly committed to the premise, that Evolution is God's method with the universe, and that its processes apply with equal certainty to the genesis of man as to all other orders of organic being. Science is increasingly impatient and skeptical of any theory or creed which admits the operation of Evolution in some sections of creation, but which would debar the operation of the same law from other creative sections. Many very sincere Christians seem to think that the creation of man by evolutionary

ascent gives a degrading view both of the Creator and the created. This notion will not stand the test of fair examination. In the first place, that man should have been so produced is in itself no more mysterious than many other facts which we are forced to accept. We accept as products of creative energy many facts which we cannot at all explain. We cannot explain electricity, chemical affinity, general gravitation in nature, the most obvious laws of digestive assimilation, the steady heart-beat that goes right on night and day through all the years of a human life, and yet these are but a few of the observable but inexplicable facts of being. We have seen how nature's energy creates from lower to higher an ascending scale of values. We do not know the last secret of this developmental order. It does not seem intrinsically more wonderful that life, and finally in its noblest order, should appear somewhere in this mysterious and ascending scale of creative energy than that its predecessors should appear in an ascending order of complexity on the same line. It seems easy for the objector to assert abrupt and great breaches in general law to accommodate his own abridged knowledge and convictions; but it is not good logic.

Then again, a non-hysterical view of the relative merits as between fiat methods of creation of man from common dust, and his production by a long and orderly process through purposive evolution cannot certainly appear to any artistic imagination as making God less wonderful and glorious in His creative designs if He works by evolutionary processes.

There is another fact in this connection deserving of most fair and thoughtful consideration, namely: The well-nigh universal consensus in favor of Evolution from the world of scientific experts, the men whose life-work it is to give first-hand study under the best possible auspices to nature-processes. It would seem nothing less than both crass and fatuous for an ill-informed mind to speak in terms of satirical denial or denunciation of such a declaration as that only recently given in favor of Evolution by the American Association for the Advancement of Science. This is one of the most influential scientific bodies in the world, embracing a membership of more than 11,000 persons, and representing every department of scientific pursuit. At its Boston meeting in 1922, the Council of this Association among other declarations issued the following:

"The council of the Association affirms that, so far as the scientific evidences of the evolution of plants and animals and man are concerned there is no ground whatever for the assertion that these evidences constitute a 'mere guess.' No scientific generalization is more strongly supported by thoroughly attested evidences than is that of organic evolution.

"The council affirms that the evidences in favor of the evolution of man are sufficient to convince every scientist of note in the world, and that these evidences are increasing in number and importance every year.

"The council of the Association also affirms that the theory of evolution is one of the most potent

of the great influences for good that have thus far entered into human experience; it has promoted the progress of knowledge, it has fostered unprejudiced inquiry, and it has served an invaluable aid in humanity's search for truth in many fields."

Men in general are quite dependent for their knowledge and convictions in relation to all great realms of thought upon the testimony of the experts. Many of the great and time-worn dogmas of theology have for centuries been accepted by the religious mind chiefly on the authority of the great theological thinkers. If it should be declared that these honored theological teachings are derived directly from the Bible as a source of infallible inspiration, it might also be said that science derives its teaching from that other infallible revelation—God's autograph writings in nature.

In one rational conclusion all must agree, namely: Whatever is God's truth in the Bible and whatever is God's truth in nature, these truths, when intelligently translated, must be finally found in perfect harmony with each other. In the final accounting, real ignorance, much of it of the most dogmatic and belated type, must be held responsible for the contentious and confusing cleavages of human thought. In any event, in a question of so wide acceptance and of such momentous import as that involved in the Evolutionary Philosophy, it is certainly a piece of audacity, not to say the exploitation of a bigoted egotism, for a single-tracked, dogmatic mind to ful-

minate its small stock of opinions in denial and condemnation of the united testimony of the world's most authoritative and most rightful nature-experts.

VIII

It should be made clear that in the popular conception there linger many and large errors concerning the real teaching of Evolution as to the origin of man. That man is a direct offspring of the monkey family is a crass error which has been much exploited before the untechnical mass-mind. The late Mr. Bryan, for instance, held this as with him a sort of incurable obsession, and he often appealed both to the ridicule and scorn of popular crowds by his sarcastic caricatures of this false conception.

Doctor Henry Fairfield Osborn, a master authority in the Israel of Evolution, distinctly declares two things concerning the teaching of Evolution as to man's origin, namely: first, "Man has not descended from any known kind of monkey or ape, fossil or recent"; second, "Man has a long, independent, superior line of ascent of his own." These two facts alone, if widely apprehended, ought to be sufficient to clear whole regions from misleading, mischievous, and absurd notions as to what Evolution really teaches concerning the origin of man.

2. What science does reveal, however, is the homogenous patterns from which nature has constructed—not to go farther back—for instance, the whole family of primates, including man, the apes, monkeys, and other lesser orders. Sir J. Arthur Thomson is but one of many scientists to tell us that

"The anatomical structure of man is clearly similar to that of the anthropoid apes—the gorilla, orang, the chimpanzee, and the gibbon. Bone for bone, muscle for muscle, blood vessel for blood vessel, nerve for nerve, man and ape agree."

3. Another test would seem infallibly to show the genetic relationship between man and some other of the primate families. After innumerable experiments, biology accepts as demonstrated as to the nearness or remoteness of relationship between two animals the action of the blood of one upon the blood of the other. "When human blood is transfused into the blood of a dog, it behaves in a hostile way, destroying the red blood corpuscles; but when it is transfused into a chimpanzee the two bloods mingle harmoniously—and this fact is accepted by science as indubitable evidence of a basic genetic relationship between man and the anthropoid families.

4. One of the most suggestive and impressive proofs of man's evolutionary ancestry is furnished in the embryonic development of the human infant. The human embryo, in its various stages of development, repeats in a most striking manner and in orderly succession all the types of its ancestral line from the protozoan to the final human form. The same is equally true of anthropoid apes. Not to go back to more primitive types, the order of animal life as geologically developed, beginning with fishes, is succeeded in sequence by the reptile, the mammal, the primate, and finally by the fully developed human.

IX

A point of crucial difficulty to many open and thoughtful minds, a position certainly which should not be passed by without candid and reverent caution, is, as to the relation which man as a moral being, both rational and ethical in constitution, sustains to the evolutionary process. I think I neither misapprehend nor mistake the fact of a growing consensus of scientific mind in the conclusion that man's entire intellectual and ethical constitution are embraced in the processes of creative Evolution. This certainly is the growing view of Theistic philosophy. It is a view accepted by many scientifically informed and devout theological thinkers.

In this relation, it should be emphasized that there is an enlarging conviction that God's cosmic order for the world is all-embracing. It provides in its ample scope for the full making and schooling of man, preparatory at least, for his highest intellectual and ethical destiny.

A growing conviction of the scientific mind, as also that of a luminous Christian philosophy, is to assign to God an ever-living and an ever-creative immanence throughout all the realms of nature. Irresistibly, the whole universe, including all organic being, rises upon the vision of science as an ordered, law-governed cosmos, its great creative gradations, eliminating the unfit, in general trend forever ascending in harmonious order from lower to higher, from the less to the more perfect forms of organic life. It increasingly appears that the final purpose of the universe is moral, that what we call "Nature's

processes" are God's waymarks on an ascending pathway toward spiritual realms and to enduring values. But it is still true, immensely true, that at present we only know in part.

Lord Balfour, of most discerning philosophic mind, is recently on record as saying: "In the present state of our knowledge, or of our ignorance, we have no choice but to acquiesce provisionally in an unsolved dualism between the material and the spiritual." If now, in keeping with this declaration of Lord Balfour, we ourselves are not clear as to the distinct boundary between what we call the material and the spiritual, if our mental microscopy does not detect the exact point at which the ethical sense emerges from unknowing matter, all this in itself presents no reason why we should reject the scientific verdict of an ascending scale in nature from the most simple atom to the highest organism. We live in a universe so vast, so complex, and as yet so largely unrevealed to our human intelligence, as necessarily to environ us on every hand with as yet insoluble mysteries.

Science, in its great generalizations, confronts us with mysteries no more profound or difficult of solution than those which have long inhered in our traditional philosophy and theology. What theologian has ever as yet been able to clear the chief premise in the doctrine of the Trinity, namely: three persons in one Godhead, from unanswered mysteries? What thinker has ever been able to render in clear and rational thought the interrelations of a Divine and human personality in the historic Christ? What psychologist is able to tell us so that we shall have

no further questions to ask about the interblending in the human personality of appetite, sensibilities, intellect, and conscience? Yet multitudes of good people who balk at great scientific generalizations implicitly accept as verified facts traditional teachings concerning such great questions, and are apparently undisturbed and undeterred by the unsolved mysteries which blanket them all about.

The overtopping truth is, that it is the mission of late-born science to guide our intelligence into vast new fields of knowledge, indeed into new universes only recently discovering themselves to the human vision, and yet uncovering literally new immensities of God's creative processes. It becomes all learners to be humble, reverent, and at least not mentally inhospitable, in presence of the sublime messages now delivered to the world through the many schools of God's modern prophets—the great scientists, who under the revelations of both telescopic and microscopic vision, and under the guidance of infallible analyses, are devoutly studying nature at first hand.

As resulting from inherited prepossessions, from limited knowledge, and from a craving for notoriety as new discoverers, on the part of some, it would be inevitable that in the incipient developments of science there would come to expression many half-truth preannouncements, many callow hypotheses, cock-positive statements of unverified and unverifiable theories, unseemly contradictions and disagreements as between men masquerading under the banners of science. But all this would present no new mental phenomenon. The field of religion—the favored field of inspiration—God save the mark!—

has for ages been the field of most bitter and virulent controversies which have divided sect from sect, race from race, controversies which have not infrequently flamed into wars of extermination as between religious provinces.

Alas, for our poor humanity! Our massed ignorance and prejudices have begotten a sad racial habit which makes it exceedingly difficult for new and redemptive truth from any source to find hospitality and domestication in the general mind.

X

In one conclusion, it would seem, all must agree. If the universe in all places and at all times is under the reign of orderly law, then the universe itself must be under the reign of an intelligent Sovereignty. The Lawgiver must Himself be greater than the realms over which He rules. This Sovereignty itself must be so great as to be absolutely adequate to its own infinite functions. From the mere scientific estimate alone, this gives us a conception of God which immeasurably transcends all human imagination. The human mind has no standards by which we may measure the infinite God. His wisdom is unsearchable, and His ways are past finding out.

It is certainly no ignoble conception—a conception cherished by many noble thinkers—that in God's cosmic scheme for the universe there is clearly embraced the entire redemptive movement for humanity through Jesus Christ as set forth in the New Testament Scriptures. This ought not to come to Christian thought as a strange suggestion. St. Paul,

doubtless, was not in possession of the larger concepts of modern science; but he was clearly one of the greatest cosmic philosophers of history. If we may accept his testimony, he certainly placed Jesus Christ as the very head of the cosmic universe. Jesus Christ was not a result, but the very causal Creator, of the cosmos itself. By Him the worlds were made, and without Him was not anything made that was made. They were made for Him, and are upheld by the word of His power.

It was Paul's distinct mission to preach the "unsearchable riches of Christ and to make all men to see what is the fellowship of the mystery, which from the beginning of the world had been hid in God, who created all things by Jesus Christ, to the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord." There can be no understanding of St. Paul's view of Jesus Christ short of the meaning that he regarded Him as the one end and explanation of God's moral purpose in the universe itself. His conception of Jesus Christ can never be interpreted or exhausted by any superficial or earth-limited philosophy. It enthrones Christ to a place of highest honor in the creative acts, and in the moral administrations, of eternity. Nor was Paul's conception especially singular among New Testament writers. St. Peter declares that Christ was known before the foundations of the world, but was manifested in later times for the sake of humanity. The writer of Hebrews vividly emphasizes the same thought.

So far as this human world is concerned, it is a supreme function of Jesus Christ to reveal, to interpret, for man's spiritual needs the moral and spiritual character of God. The God of Jesus Christ is set forth as a holy and loving Father of humanity, a God whose infinite purpose it is to exalt His human children to a final destiny of glory, honor, and immortality, a God who guards all their pathway with a sleepless and care-taking oversight. It is not vital to us in this human sphere to have any very intimate knowledge of what moral ministries God may be bestowing upon other and distant worlds than our own. It is enough for our present needs, and for our moral security, to know that for us God is eternally what He is revealed as being in Jesus Christ. The revelation of God in Christ meets supremely the fullest and deepest moral and spiritual needs of our humanity. No other, and not all other, knowledge of God can stand as a substitute for this.

XI

Professor John M. Watson has recently written a highly interesting and informing book entitled "Science as Revelation." This book traces in an illuminating way the orderly developments of the cosmos. He entitles one of his concluding chapters "The New Religion," thus seeming to imply that a scientific knowledge of the universe necessitates the elaboration of a distinctly new religion for humanity. I can but think this title unfortunate. As I read this author, he seems to maintain an attitude of reverent respect toward the character and mission

of Jesus Christ. A just title of his chapter, as I would think, instead of indicating the need of a new religion, would be such as to assign to Christianity the supreme and final place when its present best interpretations shall be supplemented, clarified, and enriched by a full-orbed scientific knowledge. Science, as certainly as the Bible, is a great revelation of God's methods and purposes in the universe. It seems obvious that no religion can come to most perfect expression in human knowledge that does not itself share richly in the revelation of God which science is translating from the records of nature. The moral law of nature is not less positive than, and is certainly harmoniously akin with, that of Sinai itself. Nature is one of God's chief schools for the moral discipline and training of character. It carries in its elements perilous possibilities of disease and death both physical and moral. Evil temptation, in a thousand forms, clothes itself in the lure of nature. But fundamentally, asserting itself in unvarying firmness, nature stands for righteousness of character. Nature is all over-written with the original code of moral law, and this law habitually disregarded or violated means death to the transgressor. It does not matter whether man in the presence of nature's laws deliberately pursues the life of evil-doing, or whether he habitually lives in ignorant violation of those laws—in either case nature utters the irrevocable decree: "The soul that sinneth, it shall die."

One of the paramount needs of man's life is—Knowledge. Where there is no vision, the people perish. A most blighting and disabling curse of the

to-day is—Ignorance. Its reign means a benighted and belated world. Civilization itself can never go right, and can never truly advance, save as its path is made luminous with the light of knowledge.

Man to become his best needs imperatively four supporting factors: Right Heredity, Opportune Environment, Controlling Ethical and Spiritual Ideals of Character, Knowledge. We can have, however, none of these in perfection save in the clear light of knowledge itself. It is the divine function of science to furnish in immeasurable values a requisite knowledge for these supreme needs of life.

Heredity means the inevitable transmission into the very life-blood of every new-born child of ancestral traits, both good and evil. An evil heredity rests upon the race to-day as one of its most blighting burdens. Science fully joins with Christianity, immensely illuminating and reënforcing the sanctions of Christianity itself, in furnishing the ideals of knowledge and of practice which alone will finally rid the world of its hereditary evils. A strict racial practice of physical righteousness, this almost alone, would eliminate from the life-blood of the race its hereditary taints. Over against the old Sinai stand the white peaks of Science reverberant and gleaming with the thunders and lightnings of a new decalogue, God's proclamation in nature imperatively demanding from the race the practice of physical purity and moral righteousness.

Environment either hedges man in with insuperable barriers or furnishes him with his life-opportunities. Benighted ignorance shows little or no power for improving its own environment. Hence the

world that lieth in ignorance to-day is a dark and backward world. A wonder of man, as largely distinct from all other organic life, is a genius for creating his own environments. Practical science, almost alone, furnishes him with such knowledge of nature's laws as to enable him to control and to transform nature itself into an environment best suiting his own needs. Science transforms nature's malarial pest-zones into sanitary and fruitful gardens, gives man universal lordship over continents and seas, and enables him to fly bird-like under all skies. Science, perhaps just now only in the beginning of its miracle-like achievements, yet yields a sure prophecy of ultimately making the earth a physical paradise for the human family. But the emphasis here must abidingly rest upon the value of that knowledge which science almost alone yields concerning nature's processes. Scientific knowledge crowns man in more than a wizard-like lordship over nature itself.

But now, when we come to ask for the sustaining source of ethical and spiritual character in man, something vastly other than a mere knowledge of what we call "natural law" must come into play. Here the laboratory scientist, as such, can no longer be our guide. It is here where the revelation of God in Christ alone can meet the deepest need of the human soul. It is Christ alone who reveals in and for man the chief end, the crowning purpose of creation itself. To Christ alone, with St. Paul, we must assign the creatorship of the cosmic chain unbroken which connects the primitive star-dust with the final splendors of God's spiritual kingdom in the earth.

He alone exemplifies the typical and perfect character to which God will finally exalt His human children.

Christ alone, from out of the resources of infinite love, brings to the race those moral and spiritual reënforcements which will enable men to install themselves into careers of unimpeachable moral quality, and of Godlike service to mankind.

The world needs no "New Religion." Christianity in its ideals is supreme, and can never be dethroned. It is herself something infinitely larger, more expansive, and more prophetic than man has as yet learned to measure. All that is required to bring Christianity to its final glory in the earth is just that it should reach out in full appropriation of that which is justly its own, that it should supplement and enrich itself in human thought by coördinating and glorifying into itself all truth, thus clothing itself forever in the true radiance of its own infinite perfections.

II: CHRISTIANITY COSMIC

CHRISTIANITY COSMIC

IT is not easy to embrace the conception that Christianity is something both timeless and universal. As applied to history, the universal religiousness of man must be traced ultimately to a single Cause. God has put himself in the universal human heart. Nevertheless, the race in its toilsome spiritual journey comes by slow processes to any very luminous comprehension of God's spiritual program for the world.

I

Elementally, a not-ineffective method of impressing ourselves with the essentially cosmic character of Christianity may be suggested by tracing the steps of its historic development. The universal genius of Christianity, its superiority over all human-made systems, the providential preparation for its mission in the preordered evolution of civilizations, its subordination of human institutions to its own ends—to see all this clearly is thereby to see God's sovereign and supreme purpose for the human world in Christianity itself.

II

On the mere plane of human measurements, Christ, who was He? The child of humble peas-

ants. Most humbly born. Without wealth, without university culture, without military training or following, without political influence. And He, proposing on moral bases the founding of a kingdom which should grow and wax mighty in sway until it should become universal in the earth, until men of all races should finally hail and crown him Lord of lords, and King of kings!

Not here to dwell upon Christ's methods, it seems obvious that He could succeed only by introducing into history a new and superlative moral leadership for mankind. Civilization has realized all its uplifting progress, all of its intellectual and moral advances, through the leadership and moral sway of great and exceptional characters. This law applies with preëminent and exceptional distinction to Jesus Christ. He has come to be recognized as the one unclassifiable and immeasurable moral personality in human history. He stands at the zenith of human excellence. In His person is seen the balanced synthesis, the matchless symmetry, of all moral perfection. And, however humble and unpromising his beginnings, it remains that twenty centuries of history have justified His fitness and right of supremacy as the peerless moral ruler of the ages. It is also growingly manifest that the prophecy of His future is at least equally pronounced with his phenomenal record in the past. It would appear that the whole world, as never before, growing more hopeless of itself through its own past failures, is increasingly looking to Him as its only hope, its one possible Redeemer from moral and social ills.

III

Now, as against this background, let us note some factors as revealed by history which have contributed to the preparation for, and support of, Christ's mission in the earth. Coming close to His distinctive history, Christ is first seen as a Jew. We must neither mistake nor discount the fact that the specialized and distinct record which leads up to Christ is recorded in Hebrew literature. The Christian Scriptures contain the Old Testament books, originally written in Hebrew. In their highest expression, the ethical and religious teachings of these writings are a fitting prelude to the claims of Christianity as based upon the character and teachings of Christ. Their prophetic utterances are like luminous lamps set on a path leading across dark centuries to the bright portals of the Christian dispensation. Many of the more luminous types and prophecies of Hebrew thought and worship would seem finally to come to fitting fulfillment in the person and teachings of Christ himself.

But the real truth remains that Judaism, when seen from its loftiest and most luminous levels of inspiration, never seemed to have a perfect and sympathetic apprehension of Christ, nor were its ideals ever harmoniously adjusted to the ideals of the Christian Gospels. Its most glowing prophecies of coming Messianic glory, under its own constructions, yield only an exaggerated optimism of a coming illustrious and dominant kingdom of Judah whose king should be a scion of the house of David—that David, the traditions of whose brilliant reign had

well-nigh possessed to the full the vision of Judaic prophecy.

When Christ appeared, He confined His ministry well-nigh exclusively to the House of Israel. Being a Jew, He came unto His own, but His own received Him not. He did not match into their traditional Messianic conceptions. To the Jews He was a stumbling-block. They repudiated His claims and despised His person. He did not meet their ideals of kingly quality. His flawless morality was an open rebuke to their hypocrisies of life, His teaching carried a bold and radical rebuke against the customs and precepts of those who, sitting in Moses' seat, made void the law through their traditions. There could, of course, be but one outcome. The Jewish hierarchy was in perpetual conspiracy against Christ. They finally pushed their hatred to the point of securing His crucifixion.

The earliest persecutions of Christians, and among the fiercest of the historic persecutions, arose from Jewish sources. The first Christian martyr was a victim of Jewish animosity. And this spirit was no passing mood of the Jewish race. For nearly twenty centuries, during which Christianity has marvelously progressed, making most brilliant moral conquests among the nations, planting civilization with its beneficent institutions, ever making itself increasingly dominant in the human world—yet during all these centuries the Jewish race has maintained a well-nigh wholesale attitude of persistent rejection of Jesus Christ as the Messiah foretold by their own prophets.

2. But Jewish prophecy was by no means the only

national contribution to the historic introduction of Christianity. Obviously, any propaganda that would seek a controlling place in the world's thought must require as a condition of success a law-ordered world, and favorable appliances for the widest and most expeditious introduction of itself to the widest numbers. Unquestionably, as has been widely recognized, it was a distinctive mission of Rome to furnish superlatively these conditions for the advent of the new Faith. At Christ's coming, Rome was the unchallenged legal and military mistress of the world. She had neither the literary nor artistic genius of Greece. But she was the maker of the greatest law-codes of history, codes which have largely given character to the jurisprudence of all subsequent civilizations. From Rome as a center to her outermost provinces, she had reduced the known world to a law-abiding realm. She had created great highways leading from her capital to her farthest rim of empire—highways over which her armies could march, her vast commerce be expeditiously and safely conveyed, and over which ready and safe travel could be pursued to the ends of the earth. Rome with all her resistless imperiousness was a tolerant government. In her Pantheon were the protected gods of the various religions in vogue in all her conquered provinces. Not further to analyze the situation, nor to dwell upon the high examples of ethical inspiration as furnished in Roman character and philosophy, it is impossible to overvalue the material advantages which Rome had prepared for the successful introduction of Christianity to the world.

3. Of course, in this discussion any survey of na-

tional contributions to the introduction of Christianity must be both limited and fragmentary. But Greece, a land and a people in every way of surpassing wonder, cannot be lightly passed by. Territorially, Greece was one of the small nations of antiquity. This territory was diversified by lofty mountains and fertile valleys, and it had a longer mileage of sea-coast relatively than any nation of the ancient world. Its land was rich in varied natural beauty. Within these narrow limits there was born and bred a race of genius so transcendent, of creative thought so fertile, of intellectual and artistic achievement so rich, of moral and sane character so lofty, as easily to class the Grecian race in general gifts and excellence as without a predecessor or successor in human history. This indeed is high eulogy. But it is not extravagant. In intellect, in poetry, in art, in song, in oratory, Greece has furnished the unrivaled, and since unattained standards in all subsequent civilizations. In intellectual creativeness, in philosophical grasp and analysis, Greece is to be accredited with the discovery of about everything of value in thought, save the Christian religion itself. For more than twenty centuries, the ablest thought, and the loftiest culture of mankind have fed and enriched themselves at the fertile breasts of Grecian genius.

Greece, of course, was polytheistic. None of its seers had a historic knowledge of Christ. But the religious inspirations at their best of this non-Christian people were simply marvelous. Hardly more convincing proof could be asked that the Spirit of all holy inspirations found fruitful response in the pagan heart and mind than is furnished in the re-

ligious ideals of this wonderful people. Professor D. A. Hayes, an eminent master of New Testament Greek, has impressively said:

> "Our Christian religion comes to us directly from Judaism but it has been greatly modified for the better by its contact with Greek influences. The humanistic elements of Hellenism were in fullest accord with the spirit of Jesus. It believed with him that God and man were much alike in their nature. It rejoiced in the beauty of the universe and the comeliness and charm of all created things. It was broader-minded than Judaism and more appreciative of the immanence of God and the unlimited possibilities of man. This faith in the continual presence and the undefined and undefinable powers of man led the Greeks to strive for better things and to be content with nothing but the best. Their ideal was perfection and their constant endeavor toward it made Greece at last the Holy Land of the Ideal."

No abstract thinker of the race has ever transcended Plato. The famous Church Father, Clement of Alexandria, expressed the conviction that Plato wrote by the "inspiration of God." Plato closes his Phædrus with this prayer:

> "O beloved Pan, and other gods here present, grant to me to become fair within. Let my outward possessions be such as are favorable to my inward life. May I think the wise man rich. Give me so much gold as only the temperate man

can bear or carry. O beloved Pan, grant me to become fair within."

This prayer has been fittingly characterized as summing it all up: "Plain living, high thinking, and the beauty of holiness within."

In Xenophon's Memorabilia, he says of Socrates:

> "He was so pious and devotedly religious that he would take no step apart from the will of heaven; so just and upright that he never did a trifling injury to any living soul; so self-controlled, so temperate, that he never at any time chose the sweeter in place of the bitter; so sensible and wise and prudent that in distinguishing the better from the worse he never erred—with these characteristics, he seemed to me to be the very impersonation of human perfection and happiness."

Professor Hayes says of Socrates: "He believed that it was better to obey God than man, and he was a martyr to that faith." It would appear that Socrates, though we call him a Pagan, was directly prompted by divine inspirations. He is perhaps the most notable saint that ever emerged from what might be called a purely Pagan environment.

However alluring it might be to pursue further the intellectual and moral development of the Grecian peoples, let us now pass to some consideration of the direct bearings of Greek thought upon the development of Christianity itself.

(A) Our Old Testament, as we define it, was written entirely in Hebrew. But at the time of

Christ, Hebrew was a dead language. Its cognate successor was the Aramaic, the language most familiarly spoken by Christ and His Disciples. It is due to say that in the period of Christ Palestine was largely bilingual, that is, both Aramaic and Greek were in familiar use. But it is also to be noted that no single book of the New Testament was written in Aramaic. Alexander, more than three hundred years before Christ, carried the Greek language to the world-ends. He and his successors planted Greek colonies throughout Syria, Egypt, and the East. Early in this history, there went forth from Palestine a wide dispersion resulting in large Jewish settlements in these Alexandrian provinces. These Jewish communities became so fully absorbed in Grecian thought and language as quite to lose touch with the native Hebrew. They could no longer read the Old Testament Scriptures in the language in which they were written. There arose, therefore, an imperative demand in the interests of these Grecianized Jews for a Greek translation of the Hebrew Old Testament. This translation, known as the "Septuagint," was completed probably about the middle of the second century B.C. It became almost at once, both among Jews and Gentiles, throughout the reading world, the prevailing edition of the Old Testament Scriptures. The marvelous hold which it took upon native Judaism even in Jerusalem is attested by the fact that this Septuagint became the working Bible of both Christ and His Apostles. It was the study-Bible of Peter, James, and John. Its relation to the New Testament books—all written in Greek—is impressively indicated by the fact that of thirty-

seven references which Christ is recorded as making from the Old Testament thirty-three are taken from the Greek translation. Of three hundred and fifty quotations in the New from the Old Testament, three hundred are from the Greek and not from the Hebrew.

Indeed, it would seem not too sweeping an inference that if the Old Testament had not been translated into Greek, it itself could never have been adequately preserved to the world. This translation not only gave the Old Testament Scriptures the widest introduction to the most intellectual of peoples of the ages, and through the most perfect of languages, but it has proven of inestimable value to scholarship in the light which it has thrown upon the meanings of the original Hebrew writings.

(B) But does it not seem even more marvelous, mysteriously so, that a Pagan genius should have been ordained to create the most perfect language of all the ages for the most perfect human rendering of a supreme spiritual revelation? This function would obviously seem to be the loftiest to which any human language could be ordained. But it remains true that the elect language, the only existing language for the perfect enshrinement of the early Christian records with all of their precious inspirations, is GREEK.

The canon of Greek literature, including poetry, drama, philosophy, history, oratory, as it was originally brought together in the great Alexandrian Library—a library wantonly destroyed by Mahommedan vandalism—was not only the largest in measurement, but the most transcendent in quality, ever

brought together in history. The destruction of this library was an immeasurable and irretrievable loss to civilization, as we are now really in possession of little more than fragmentary remnants of the richest of all literatures. But the crowning wonder still remains. When there was to be given to the world an inspired literary, historic, rendering of God's supreme revelation of Himself in Jesus Christ, this record was most fittingly, most effectively, set forth in a language created by Pagan genius.

(C) Still, we are far from the end of Grecian contribution to the successful propagation of Christianity in the world. The single mind which more than any other emancipated Christianity from the fate of a narrow ecclesiastical dogmatism was the one and only Apostle of liberal Grecian culture—Paul of Tarsus. He was born and reared in one of the most classical university centers of his age. Tarsus was at the confluence of three great cultures—the Hebrew, the Greek, and the Roman. From his cradle Paul lived and breathed in a classical atmosphere. He took some specific training as a Jew in the school of Gamaliel at Jerusalem, at that time the most celebrated school of Jewish culture in the world. Yet this was not exclusively a Jewish school. Of its twelve hundred students, fully a half of them were Greeks pursuing mainly Grecian studies. Thus Paul, through all his earlier educational life especially, was in close contact with the Grecian mind. However much of a Hebrew he might be, he could never escape the broadening and liberalizing influence of his intimacy with Greek culture.

When this man by a process, which he himself believed nothing less than miraculous, was spiritually emancipated from the narrowing bondage of his Judaic training, it remained for him to become the great Apostle of a Christian universality. He was inspired and moved by a far larger conception of Christianity than that which was entertained by the original Jewish Apostles at Jerusalem. Peter, James, and even John, were slow to move away from a Jewish narrowing of Christianity itself. Paul soon came to think of himself as an ordained Apostle to the nations. He conceived that Christ was alike the Redeemer of both the Jew and the Greek, the bond and the free, of male and female, of whatsoever race. And to him may be given primacy as the first great human founder of universal Christian empire.

The Jerusalem Apostles seemed largely swayed by the idea that Christianity was something which must continue to be administered and propagated under the ideals of Jewish usage. This, of course, was a limiting conception, a conception which naturally worked itself out in the comparatively early historic displacement of the Jewish Christian church. The Christianity which has survived the ages, and which has spread itself over the earth, the Christianity of present-day missionary inspirations—this Christianity has sprung largely from world-evangelizing movements of which St. Paul himself was the great historic pioneer and leader, and these movements were initiated largely among peoples of Grecian language and culture.

IV

In preceding sections it has been undertaken to note somewhat how in the historical development of Christianity there was brought to bear what would seem tantamount to a conscriptive as well as a converging support upon great and diverse civilizations —all distinctly promotive of the introduction and spread of Christianity itself. This duly measured is a remarkable historic phenomenon. It may not be passed as negligible. It would look as though that at the very birth of Christianity there was some invisible but irresistible moral providence taking charge of and directing its destinies.

St. Paul has also been emphasized as preëminently the first great proclaimer and expounder in the early Church of Christianity as the one adaptive universal religion for mankind. This, too, is a remarkable piece of history. It is a conception worthy to be inspired alone from a divine source. Paul, certainly, did not get this conception from his Jewish training. It did not come from Greek culture. The construction and scope of the ethnic religions did not furnish its premise. Still, we have the unexampled wonder of a man trained intensively as a Jew, a man who in his early maturity was obsessed with the conviction that it was to be his life-mission to destroy Christianity itself—this man undergoing some cyclonic change of purpose and ideal, finally emerging as the apostolic champion of Christianity as the one preeminent and universal religion for the human race. This is to be emphasized as a phenomenon far beyond the range of ordinary rational anticipation.

But we are not as yet through with St. Paul. The marvelous thing about him still remains to be affirmed. We cannot assume that Paul in nature-knowledge was at home either in modern philosophy or modern science. He knew nothing about the Copernican astronomy, nothing about geology, nothing of modern laboratory chemistry. He could have but limited ideas of the present known cosmos. It is evident that his own working astronomical plan and measurement of the universe would be looked upon to-day as a travesty by scientific thought.

Yet he was a man of imperial intellectuality, of great and acute range in philosophic thought. He may be securely ranked as one of the foremost cosmic philosophers of history. In the light of his antecedents, the psychological wonder of this man is, that he finally arrived to the divinest measurements and significance of the function and mission of Jesus Christ in relation to nothing less than the cosmic universe itself. There can be no fair understanding of St. Paul's teaching short of assigning to Christ the very headship of the created universe. He made the worlds, and without Him was nothing made that was made. They were made by Him and for Him. So much for Paul's conception of Christ's relation to what we familiarly call the "material universe."

But even all this, wonderful as it is, does not exhaust the function of Jesus Christ. What we conceive of as the material universe—very probably a crass conception—is at best but a subsidiary creation. That which is inspiring, from deepest center to outward rim, that which insouls, and which alone gives chief significance to the material universe itself, is

the moral universe, invisible to scientific ken, and of which the material universe at best is but a perishing scaffolding. The real universe, the true, the one significant and imperishable, the one which has chiefly occupied God's creative thought, is the moral, the spiritual universe. In this infinite and eternal scheme Christ is clearly exalted by St. Paul as the chief Actor and Agent. This evolution of St. Paul's view may be justly emphasized as a psychological wonder in history. It can be accounted for only on one of two grounds: either on the ground of some abnormal and powerful excitation of Paul's imagination; or, second, as due to an intensive and luminous divine inspiration. Of the two terms of this dilemma, I do not hesitate to accept the latter. The first needs but a rational glance to reveal its utter improbability and insufficiency. Paul himself claimed to be the recipient of a great wealth of inspired revelation. That this imperial-minded man, this man who has marched across the ages with the force of a moral colossus, the man whose intense and embittered ambition it once was to crush the Christ—that this same man should finally come to the vision of exalting Christ to the moral headship of the universe is a phenomenon in itself to be accounted for, as I must think, nothing short of a divine inspiration. We must concede St. Paul's account of his own conversion as literally and absolutely historic.

V

It will be suggestive to take a brief view of some features, historic in time, of Jesus Christ. Jesus,

under amazingly humble guise, appears in history as the supreme Founder of God's spiritual and universal kingdom in the earth. This proposed kingdom was not to be modeled after any existing civilization. It was radically unlike all human governments. It called for a spiritually regenerate and morally transformed life as conditions of its citizenship. It was really to be a theocratic and all-conquering spiritual empire in the earth. It was to stand in uncompromising opposition to all evil customs and deeds in human society—against all unrighteousness, impurity, dishonesty, and social injustice among men. Now, this proposed mission of Jesus Christ, was either a huge travesty of the imagination, an absurd dream of a fanatical mind: either this, or it was the most daring, divine and beneficent proposition ever addressed to human thought by poet, seer, or prophet. The obstacles confronting its realization would seem infinite and unconquerable. The human world was divided into rival families and diverse provinces. The stubborn barriers of narrowing traditions and customs were lifted high between race and race. The whole world was distributed in alien camps, and the conception of mankind as a common brotherhood was still unborn.

What is to be said of the outcome of Christ's appearance in history? 1.—He has undoubtedly given to the world of humanity its most satisfying conception of God's character—of His relations, disposition, and purposes toward mankind. There is no subject which through the ages has more persistently, intensely, and universally challenged man's inquiry than as to the nature of supreme divinity, and the re-

lations of such divinity toward human welfare. And this is not a subject simply of ancient and outworn inquiry, not a subject which has pretty much alone interested the primitive and elemental mind of the race. In no period of history has there been a more searching or universal inquiry after God than in the last twenty-five years—a period certainly of the world's most luminous scientific enlightenment. Within this period there has been in scholarship a more thorough and universal backward search, even to the primitive sources of religious thought, to discover the historic conceptions of Divinity as represented in all religions as never before.

As the outcome of it all, it must be said that the human creations of God as set forth in the historic religions are, for the most part, vague, artificial, anthropomorphic, and about all equally inadequate and unsatisfying for meeting the deeper moral and spiritual needs of the race. It remains universally and unexceptionally true that the God and Father of humanity as set forth by Jesus Christ, far more perfectly than from any other and all other sources, represents the God who responds to the deepest social, moral, and spiritual needs of mankind.

2.—But Christ must be accredited with another distinctive revelation of the most necessary order, and one vitally connected with his revelation of God —he has given in his own person a perfect object-lesson of ideal manhood, a lesson which never before or since has been so faultlessly produced in history. If it were possible to express in a single term that quality in Christ's myriad perfections which sets him apart from all other human characters in a distinct

and unclassifiable excellence, we could possibly select no term more definitive than—LOVE. A love that was pure in thought, always faultless and transcendent in moral and spiritual idealism, always intense and ceaseless in its promptings of sacrificial service for all mankind—his enemies as well as his friends—this in a manner unequaled by any other historic character was a quality preëminent in Jesus Christ.

This fact cannot be lightly passed over. It is a distinctive moral marvel in history. If in human form any character ever walked the earth who was justly worthy to be called God's "Only-Begotten Son," "The Son of Man," in such sense as to embody all human excellence, then, this person alone was Jesus Christ. The central and exhaustless inspirations of his unique life spring more fruitfully than from any other source from the passion of—LOVE. Such love as characterized him could have its source in nothing less than the—DIVINE.

We may search the lists of all creative geniuses, and we shall find nowhere a human mind that could have originated the Christ of the four Gospels. History abounds in illustrious names, names representing all great fields of human achievement. Cæsar and Napoleon in war, Demosthenes and Cicero in oratory, Plato and Shakespeare in philosophy and mastery of human psychology, Homer, Dante, and Milton as creators of immortal epic—these, not to mention unnumbered others in diverse and distinctive achievements, are overtopping names in the galaxies of genius. In all history we can find names of no higher creative power. Yet to none of them can we ascribe a genius equal to the creation of the historic

Christ. What is more, and in itself vastly significant, the discerning judgment of civilization does not give to one nor to all of these characters together any such moral homage as it pays to the Man of Nazareth. Charles Lamb has somewhere fittingly suggested this contrast. If the historic immortals including Homer, Socrates, and Shakespeare, could appear before a congress of the world's intellects that body would unanimously rise to its feet in expression of its homage. But if Jesus Christ were to be ushered before such an assembly its members would fall upon their faces in worship before him.

Yet still, the thing to be kept clearly in view, and to be emphasized, is the distinctive motive of Jesus as in contrast with the motives of all human genius. It is the ambition of the warrior to subdue his enemies and to widen his own empire. Genius in art, in literature, and in all famous achievements, is inseparably exercised by self-exhilaration in its own exploits, and in the pursuit of personal fame. There is a motive in it all that never gets clearly away from the spirit of self-gratification and self-exaltation. Unselfish love, love which finds chief delight in sacrificial and unrequited service, has not been a central inspiration behind the achievements of historic genius.

An outstanding and irreducible distinction of Jesus Christ is, that His entire marvelous life was centrally and sustainingly inspired by the spirit of unselfish service. Infinitely rich, He made Himself poor; most highly exalted in glory, He humbled Himself to become a servant of servants; He was goodness and purity personified, yet He put Himself

in relations of sympathy and helpfulness with the very outcasts and forlorn of mankind; He harbored no ill-will toward His enemies, holding them all within the circle of His forgiving love and benevolent purpose; He gave Himself unbrokenly to a ministry of helpfulness to human needs, His love falling like God's sunshine upon friend and foe alike; and this passion of love remained with Him unfailingly to the end when blind and sinful human selfishness forced Him to the cross.

3.—I must not fail to note one other most intrinsically marvelous phenomenon as relating to the earthly history of Jesus Christ, namely: The moral empire which He rules in this twentieth century away from His death. Our priceless inheritance in the blessings of this realm has come to be so commonplace in our experience as largely to exclude a sensitive appreciation of the wondrous fact itself. Viewed from ordinary premises, it is a marvel that the name of Jesus Christ was ever heard from or thought of fifty years after his crucifixion. His human genealogy was from a most humble source. He was born in a despised province and in the veriest obscurity of poverty. Our most trusted tradition tells us that the first thirty years of His life were passed in an out-of-the-way world and in pursuit of a most common calling. Following, were three years, more or less, in which He engaged in a unique but conspicuous public ministry, a ministry of unbroken beneficent service. This ministry, however, so excited against Him the prejudice and hatred of the ruling religious classes that they formed a successful conspiracy against His life, and He was

officially condemned as a common malefactor to a most ignominious public execution.

Now, if Christ were only a common Galilean peasant, this history undoubtedly and inevitably might be considered the all of His career. There would not seem one probability in a million that His history would ever afterward be recalled. But to-day, after twenty centuries, He rules the most intellectual and moral civilizations of the earth. Human nature at its best is far from being ideal, and so multitudes of nominal Christians are far from any very perfect reflexion of the Christly image; but to-day one-third of the human race are the nominal subjects of Jesus Christ. His personal influence is pervasive and immeasurable in all the world's best thinking. His spiritual kingdom represents the most active and prophetic moral propaganda among all races of men. At the same time it remains true that in this twentieth century more interested, searching, and scholarly thought centers in the person of Christ than has been true in any twenty-five years of the Christian ages.

Let those who will undertake a solution of this mystery. I must believe that Jesus Christ, while having clearly a human history, is just as clearly God's elect Son and Agent for the working out of a Divine and eternal purpose for the human race. Whatever classification men may attempt to give to Christ, He has won for Himself a chief place in the most reverent and discerning thought of mankind. The truth of this is perhaps nowhere better expressed than in Gilder's "Song of a Heathen."

"If Jesus Christ is a man,—
And only a man, I say
That of all mankind I cleave to him
And to him will I cleave alway.

"If Jesus Christ is a god,—
And the only God, I swear
I will follow him through heaven and hell,
The earth, the sea, and the air."

VI

In the preceding section note has been taken especially of some aspects of Christ's character and influence as growing out of His historic human relations. These aspects alone, when justly appraised, give to Christ rank and exaltation far above all other historic characters. They assert convincingly for Him a superlative excellence of character, indeed, they rank Him as supreme in the moral idealisms of the race. All this gives Him a distinctive eminence in the entire history of mankind. Yet it remains that there is vastly much to impress us that the most inspirational reaches of human thought have thus far fallen far short of taking any adequate appraisal of Jesus Christ. His habitation is eternity, and His realm coextensive with the moral universe. The real truth probably is, that our most advanced Christian thought of to-day is as yet only in the alphabetical, the elemental, stages of comprehending the larger meaning of Christianity itself.

We cannot probably too largely emphasize a single statement made by Christ to His disciples just before

He was about to take His earthly leave of them: "I have yet many things to say unto you, but ye cannot bear them"—that is, they are not as yet mentally prepared to receive them—"yet." . . . "But it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. . . . When he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak, and he will show you things to come. He shall glorify me; for he shall receive of mine and shall show it unto you." This statement contains the larger charter of Christ's kingdom for the human world. The omnipresent Spirit is forever taking of the things of Christ and translating them into human knowledge and convictions. The Spirit with the processes of the ages is forever widening man's apprehension as to the meaning and contents of Christ's kingdom. The Spirit is increasingly enlarging the scope of Christian thought by the introduction into it of all factors which make true contribution to the extension and upbuilding of ideal civilizations in the world.

All this is not in the least to undervalue the true fruits of Christianity as thus far revealed in history. Christianity up to date, however imperfectly conceived, or however faulty its human administration, has wrought the most beneficent ministries in the history of mankind. It has given to the race its loftiest ideals, its most healing charities, and has widely inspired the most prophetic hopes for the future of the world.

But all this represents only the early stages, the

elemental developments, of God's ever-widening moral era for mankind. Beneficent as has been the practical influence of Christianity in its progress across the centuries, it must be admitted that its human constructions thus far have been largely unworthy of its real character and mission. In the nominal interests of Christianity itself how many wars and fightings have occurred as between the professed followers of Christ! The historic church, numerically the most powerful of Christian communions, and claiming to represent Christ's authority for the whole earth, has repressed liberty of thought, has installed itself as despot over the human conscience, has hunted heretics to the death. How cheap are the divisive shibboleths which have rent the structures of Protestantism into disjointed fragments! Theologians, not infrequently, have undertaken to crib and cabin the very genius of Christianity within the limits of dogmatic and ill-founded premises. In how many cases have minor and non-vital factors entered into such creedal prominence as effectually to obscure the vision of their subjects to the pure and blessed image of the Christ himself!

A working Christianity has suffered great impairment from narrowing constructions as to its real character and mission. Education, literature, science, art, politics, diplomacy, trade, business, equitable adjustments in the relations of capital and industry—all these and much else, have been widely thought of as having no vital relations to essential Christianity. It is because of such practical divorcement that much destructive error and evil have inhered in the treatment of all these human relations.

It is the true and comprehensive mission of Christianity to so leaven, unify, and control under its own auspices all real factors in the world's social and moral upbuilding as to make them real tributaries in the regeneration of human society. Christianity by thus reënforcing itself will the more effectively and speedily become the destroyer of all those social and moral evils which are now so terrifically warring against the interests of mankind. The idealism of Christianity is to put its own transforming touch upon all useful learning and knowledge, to make the administration of business righteous, to leaven politics until they shall be pure and honest servants of the commonwealth, to bring the distinct nations into such commercial and moral unity as to realize a just federation of the world, to level and to abolish the disastrous cleavages which arise from artificial and unjust race hatreds, until an atmosphere of universal human brotherhood, and a ruling conviction that all men of all races shall share alike in the common birthright of God's sons, shall canopy the earth.

In this meditation I am far from losing sight of the vast and seemingly irreducible evils which must be overcome and destroyed before a Christian idealism can rule the world. The divine event toward which the whole creation moves may, as humanly reckoned, still be "far-off," but even so, as measured by the divine calendar, all this can suggest no insuperable doubt. God, who has wrought through uncounted ages to prepare this earth as a school habitation for the training of a moral race, commands infinite time for the consummation of His purposes. His patience can neither be worried nor exhausted;

the vision of His forecast is never dimmed. He has ordained Christianity as the enshrining, vitalizing, directing, and crowning agency under which this old and sinning world is finally to become a habitation of righteousness. The Holy Spirit is the inspiring and illuminating Director of a movement which must ultimate only in giving to Christianity final and undisputed moral supremacy in the earth. The omnipresent Spirit, like a transforming atmosphere, will brood over the world's heart until righteousness shall come forth to victory. There is nothing more transforming than an atmosphere. Just as certain as the oncoming atmosphere of spring-time banishes winter from the earth, so sure is it that the Holy Spirit will banish the forces of ignorance, superstition, and sin, and the earth itself shall be made beautiful as with the glory of God.

VII

To readers of the preceding section the inference may readily arise that the conception of the Holy Spirit working His transforming moral function through perhaps indefinite historic periods to come, does not seem to be in wide divergence from the claims of expert science for the rule in nature of an Evolutionary Philosophy. For one, I make no quarrel against this inference. The fact that the scientific experts, the men who armed with the most perfect appliances for nature-study, and whose vocation it is at first-hand to make critical study and search into nature's processes, and there are many thousands of such—and that all these, with simply

negligible exceptions, are a unit in proclaiming Evolution as the method of creation, this fact appeals to me as a moral demonstration that the Evolutionary Philosophy, now in its comparative infancy, will and must be, in its perfected development, accepted as final and authoritative as a supreme method in nature. Even so, Evolution can but greatly magnify and glorify God's working method in the universe.

Evolution, in its general trends, works from less to larger, from lower to higher, ends. It eliminates from its enduring products the non-resisting, the non-vital factors which come within the range of its processes. But from the inorganic star-dust of eonic beginnings to the highest moral personality it moves on a creative pathway of increasing values. It is to be assumed, therefore, that the most perfect product in the long evolutionary series will be the final product in that series. But Christ himself does not appear as a product of evolution. He is evolution's supreme Controller and Director. From dateless and nebulous beginnings, He is behind all its processes. Beginning with man's genesis in the jungle, Christ has had causal relations to all his development from lowest animalhood to the stage where he becomes a discerner of moral qualities, and hence passes clearly into the classification of spiritual being. To man as a moral being, a supreme need is that of a divine, moral, and spiritual revelation. Hence, historically, as stated by the writer of Hebrews: "God who in ancient days spoke to our forefathers in many distinct messages and by various methods . . . has at the end of these days spoken to us through a Son, who is

the predetermined Lord of the universe, and through whom God made the Ages."

In the "fulness of time," as relating to the moral needs of the race, Christ made His appearance in history. The New Testament undoubtedly places Christ at the center and pinnacle of all divine creative purpose. Here Christ is ordained as the spiritual Head of creation. In Him is contained and interpreted the moral significance, the final spiritual end, of God's purposes in the universe. The Evolutionary Philosophy calls for a long unfolding of preparation for man's emergence from primitive conditions into the stature of a morally and spiritually perceptive being. And this, by so far, is in harmony with Scripture teaching, which declares that, "When the fulness of time was come, God sent forth his Son."

In moral development, much of the race has not as yet passed far from the borders of the jungle. The nations are still torn by wars, and human society suffers from the plagues of intemperance, lust, and moral vagrancy. Ignorance is holding multitudes in the bonds of superstition, and of false and dwarfing traditions.

Historically, there could seem no question that Christ, building upon prophetic preparation, inaugurated a new spiritual dispensation for the race. He manifested to the world a new and unique character. In moral excellence, He is easily and unapproachably the paragon of the race. Among men, He had no predecessor: in the future, He will have no rivaling successor. The moral history of mankind, including the noblest ideals of all the past, and the most optimistic prophecies for the future, pivots in Jesus

Christ. He is the one and only God-man of the race.

It is to be fully emphasized that Christ does not appear at the end, but somewhere midway, of the Evolutionary process. His advent, in its historical phases, dates the visible installment of a new spiritual empire for mankind. A marked distinction must be kept in view as between the conditions and processes of organic and moral evolution. In organic evolution, environment seems largely to shape processes. In the evolution of human moral character, ideals from above furnish the effective and transforming stimuli. Thus Christ, in the "fulness of time," visibly incarnated Himself that He might reveal to man's moral and spiritual discernment a two-fold but spiritually transforming ideal, namely: A transfiguring revelation of God; also a perfect exemplification of ideal humanity. In this supreme function, the loftiest in the known universe, Christ will be forever transcendent and alone in human history.

VIII

A fact which has not as yet clearly emerged in general intelligence, but which nevertheless should find clear and definite statement is, that the physical or psychological scientist, as such, is not, and cannot be, accepted as a final authority in the realm of spiritual philosophy. This is neither to discount nor to lessen the values of scientific research on their own merits. To science is reserved investigations and developments of vast sources of knowledge and beneficence for mankind. Its function is to translate into intelligence and thought illimitable revelations of God's

processes in the material universe. It is the pioneer of all arts that enter into the uses of the growing civilizations. It is the exorcist from human thought of the whole brood of superstitious fancies, of false beliefs concerning nature's processes, and of the innumerable horde of menacing ghosts and hobgoblins which have so peopled and haunted the imagination of ignorant races. Science is purifying the plague-spots of nature, mastering and banishing the sources of disease, expounding and simplifying the laws of health, multiplying human enjoyments, enriching the sources of social comfort, turning desert-places into fruitful fields, and giving to man an ever-widening lordship over universal nature. Science will never cease its benefactions until it has rendered the whole earth to the last possible degree an ideal habitation for the human race. Science in its own sphere cannot receive too great exaltation. It is one of God's richest tributaries in the upbuilding of a kingdom of righteousness in the earth.

But it still remains, and cannot be over-emphasized, that science as such can speak with no authority concerning the spiritual universe. Its true sphere is entirely subordinate to the moral and spiritual ends of God's creation. The laboratories and observatories of physical science carry no appliances, no standards, by which to measure moral ends. It is the function of science to trace, and to give classification to, the processes of nature. It may discover and trace the great highways of Evolution across the centuries and the eons. But it has no vision for moral and final causation. Much less has it any standards for spiritual measurements, for estimating those su-

preme moral ends for the fulfillment of which God is subordinating the entire universe to His own purposes. So Christ, as portrayed in the great conceptions of revelation, is both unapproachable and unclassifiable by the methods alone of physical science.

It is high time that in general thought there should be more intelligent apprehension of these far-separating distinctions. In the very nature of things, there can be no rational grounds for quarrel between religion and science. So far as validation of their respective claims is concerned, they dwell in distinct realms. Science dwells exclusively on secondary planes. Religion seeks its inspirations in the dwelling-place of the Infinite. Many sensational opinions have been uttered in the name of science to which true scientific knowledge denies all scientific quality.

Vernon Kellogg, a recognized authority in the scientific world, has recently spoken in "World's Work" as follows:

> "Science has not enlightened me to any satisfactory degree about my consciousness or my conscience; nor, and perhaps this is the question I put to it most often and most insistently and most want answered, *whether I have an immortal soul or not.* What does science, what does the student of human biology, have to say to us about immortality? The answer is, in effect, *nothing.* Science describes to us the fact of bodily death. It follows the fate of the lifeless body in distressing detail. But whether this ends the human—or for that matter the plant or animal individuality—science does not know."

Speaking of the non-laboratory habits of the scientist himself, he says:

"He reveals himself, usually, as a bundle of interesting inconsistencies. How easily he sloughs off his rigorous laboratory manner. How easily he accepts the reality and the guidance, in his behavior, of human attributes whose existence no scientific knowledge explains or rationalizes. He does not merely mate: he finds some woman to adore. He regards his children with a love far transcending in its manifestation that rational care of them indicated by instinct or by reason as necessary to maintain the human species. He adds to his instinct for gregariousness a reasoned organization of family, society, and nation. To any instinctive pleasure in pleasant sounds, or any biologically advantageous use of them, he adds a highly technical development of music; he possesses not only a marvelous capacity for its creation but a marvelous spiritual appreciation of it. He does not stop with a biologically useful development of speech and writing and picture-making, but he produces a great literature of prose and poetry, and interminable galleries of painting and sculpture. He goes far beyond the biological demands of protection and comfort in building houses; he erects cathedrals and architectural memorials to satisfy a dominating desire to worship a God in heaven and to glorify human demi-gods on earth."

"How little, how restricted, seem the explanations of the mechanist-biologists and the behavioristic psychologists of some of the simpler phases of human physiology and psychology, in the face of the glorified capacities of mankind in the fields of social organization, of art and literature and mathematics and logic and religion! It is in the realm of what science doesn't know that lie all these human capacities which really distinguish and define the very thing that humanness is. It is not being a vertebrate and a mammal and a primate: it is not zoölogical characteristics and classification, known to science, that define man—they tell where he came from and who or what are his animal cousins—but it is his attributes that science doesn't know about that really make man man."

"The only thing we know about many things in human life is that they are attributes of human beings alone. By such attributes we are really distinguished from other creatures. We are arisen from other creatures, but we are different from them. We are like them in structure and physiology, and share with them certain psychological possessions. But we are different from them in possessing capacities unique with us. And these capacities are the greatest things in life. I believe that most scientific men recognize them as such, recognize them as greater than that very great thing, science itself."

Mr. Kellogg further says:

"Science may be true and so may religion. Science and religion coexist. Both are realities in human life. They should not be looked upon as antagonistic or displacing each other. They should be looked on as complementary. Full human life includes both, depends on both.

"The cause of things may be called God; the manner of things, science. Science has never explained ultimate causes. It doesn't know ultimate causes. It explains much of the course of things, whose existence it accepts because it *sees* them exist. It is gratifying that science knows as much as it does. It is unfortunate its too narrow-minded devotees claim that it knows more than it does. And it is wholly unnecessary for the glorification of science, and entirely unconvincing, for any such devotee to claim that it will sometime know everything.

"Science steadily gains more knowledge of the ways of nature; it as persistently knows no more about the ultimate cause of nature than it did when the Greeks and Egyptians, Cro-Magnon or Neanderthal men, made their beginnings of scientific knowing. Primal being and ultimate becoming are beyond the purview of science. They are truly something that science doesn't, and I very much doubt will ever know." *

* The above quotations are used by permission of the publishers of "World's Work."

Of existing sciences psychology should, in view of its definite pursuit, come nearest in dealing adequately with man's psychic nature, it ought to speak with most intelligence concerning the real qualities of the human soul. Unfortunately, of all sciences so-named psychology in its conflicting teachings is the most inharmonious and chaotic of them all. The mechanists and the behaviorists, dealing with some facts of correspondence between environment and psychic reactions, of some responses of psychic emotion to the touch of outward stimuli, have forthwith been vociferous in proclaiming as an all-inclusive explanation a purely materialistic philosophy of the soul. This obsession seems to have captured them, leaving them apparently entirely oblivious to other far more vital and decisive factors in the situation. Whatever of truth there may be in their theories—and, of course, there is some truth in them—it still seems rational to assume that at best they are dealing only with some minor outposts of the soul's nature and destiny. Of the Behaviorist school in psychology, Doctor Grenstedt, in a recent very searching review, has said: "It is difficult to deal patiently with a system so persistently perverse and blind to the essential facts."

Certain conditions being granted, one conclusion must be obviously true: If we live in a moral universe, a universe presided over by an intelligent and righteous sovereignty, then, moral and spiritual ends must be supreme and imperative in such a universe. All things visible and perishable in the whole creation, however convenient for passing utilities, must

be by far of secondary value as compared with the moral ends for which the universe itself exists. Denial that we live in such a universe is a burden which those who assert it may be left to bear. To my own thought, such denial lies outside of all rational assumption.

Dr. Robert A. Millikan, easily ranking among the foremost of living scientists, has recently said:

> "There are two things of immense importance in this world—two ideas or beliefs upon which the weal or the woe of the race depends"—and he does not hesitate to say—"that belief in the possibilities of scientific progress, which is one of these things, is not the more important. The most important thing in the world is a belief in moral and spiritual values." *

IX

In concluding this meditation, one emphasis must be reasserted: In the light both of prophecy and of historic realization, we must assign to Christianity a first and all-controlling centrality in God's diagram for the human world. Christianity is no sectarian product, no creation of any priestcraft. It is limited to no provincial mission. It is not simply a projection of ancient Judaism upon a later world. It cannot be defined by any enthusiastic eulogy which may be inspired by the most ardent experience. Philosophy cannot imprison it within its cold abstractions. Nor can the widest logical premise compass its wealth of meaning.

* "World's Work," April, 1926.

Christianity is the one all-embracing synonym of God's moral ministries for mankind; its mission covers the entire range of the moral needs and destinies of the race, both for time and eternity. Christianity is both timeless and universal in its meanings and applications to the moral universe. So far as humanity is concerned, its very workability and success are conditioned upon a fundamental moral constitution which God has universally implanted in human nature. It is a universal religion. Its conditions being met, it works with infallible success within all racial types of men, even though these types were as various as the plumage of tropical birds, or the floral bloom of the summers. Its conditions admit of no compromises, and in all its breadth it has no room for evil loyalties.

Christianity is morally progressive in its appeals to human intelligence. It will not cease its progressive mission until it has transformed the world and made it spiritually beautiful. Christianity is immeasurably hospitable to truth, truth as gathered from all realms, truths of science, of philosophy, of poetry, of art, of invention, of everything which swells man's possessions in spheres of the good, the beautiful, the true—all this Christianity will so coördinate into its own structure that in the end universal nature will pay full tribute to the moral and intellectual nature of man.

It is the signal prophecy of Christianity that in the school of time it is to create in the souls of men immortal moral characters, but it is to build as well the imperishable structures of eternity. Material na-

ture, as we now see it, like a machine, may run down and become extinct.

The earth may grow cold,
The suns may grow old,

but from the perishing scaffolding of the material, the spiritual universe will arise in imperishable beauty. There will come a new heavens and a new earth in which righteousness shall dwell forevermore. The citizens of these realms shall be God's own people, and God Himself shall dwell among them and be their God, and they shall walk in His light forever and forever.

III: YOUTH AND WIDENING HORIZONS OR THE CHALLENGE TO FAITH OF GROWING KNOWLEDGE

YOUTH AND WIDENING HORIZONS OR THE CHALLENGE TO FAITH OF GROWING KNOWLEDGE

CHRISTIANITY is morally cosmic. In function it is timeless and universal. In divineness of scope, in illimitable meaning and values, in application to the supreme moral needs and destiny of man for both time and eternity, Christianity is the most transcendent, lofty, and all-important theme which can challenge human thought. It becomes therefore a matter of grave and measureless import as to how the educated young life of to-day is to relate itself to Christian interests in their generation.

So far as academic education is concerned, this age is producing the most perfectly finished generation of young life in all history. Our high-schools and colleges are more numerous, and are far better equipped for their mission, than ever before. As never before, the capacity of the colleges were never so taxed to make provision for the young life that throngs at their doors. Not within the memory of living men has young life so occupied the focus of serious public thought and interest as now. Never, perhaps, were forces both good and evil more insistent or more appealing in the effort to win young life than at present.

I

In any moral assay of the situation, however, the question of supreme interest must finally turn on the attitudes and relations of the educated young generation to the paramount claims of Christianity. There is a wide and grave feeling abroad, especially with older church people, that the younger generation is largely out of sympathy with much that their forbears have held as religiously sacred, that there is a wide and menacing cleavage as between the religious standards of the older and younger life. Much of this feeling, doubtless, can be accounted for on certain old-age tempers, on grounds which in every generation have yielded a more or less sinister judgment from the older toward the younger life. Unhappily, many people, as they age, pass more or less out of sympathetic touch with the impulsive, adventurous, and idealistic spirit of the young. They seem to forget that they themselves ever had any overflow of soul and of impulse. Life's driving experiences have crowded and pounded them into ruts of conservative thinking and action where they find very little playground for youthful sympathies. They have failed, perhaps, to take note of the differing environments as between their own early days and present-day youth. Since they were born a whole new world of knowledge has come to expression, and they utterly fail to appreciate that the younger generation of whose traits they stand in such fear were born in new intellectual atmospheres which they themselves never breathed. It is also doubtless true that the young life of to-day is ap-

pealed to by innumerable—some of them not so good —diversions of which their older critics had no youthful knowledge, and which now they are quite inclined suspiciously to look upon as forces of evil. People that in age fall behind the social procession seem doomed to keep company more or less with the Madam Grundies and men who some time ago crossed the deadline against hospitality to new ideas, or much else even that is cheerful in emotional experience.

A sad thing about any old age is, that it has lost the spirit of youth. Old age is never so attractive, never so beautiful and interesting as when rich in life's ripened experiences it is equally rich in youthful memories, and in whose bosom the prophetic dreams of youth have never perished. Young life, as Bishop Manning has recently and impressively written, carries pretty much in the spirit of its prophetic and ambitious purposes the guarantee of future progress for civilization. He says: "Youth always has been in revolt, and always will be, and in the right sense ought always to be. We should not wish our young people to be satisfied with the world as it exists. Surely we have not perfected it in such a way that youth must keep hands off. And we should not expect youth to think the thoughts of us elders or to be wholly satisfied with our philosophy. It is the part of youth to challenge conventional standards and institutions, and when our young people issue this challenge with vigor and honesty we may accept it as a wholesome sign. If our standards and institutions are true and worthy to endure they can meet and welcome the challenge. . . . Above all

things, we must look to the young. They are our hope. As they go and think and do, so goes the world."

While much of the world's best work is done by men in life's later decades, it is open to question whether the achievements of such men do not invariably lie against a background of youthful and gifted ambitions. It is certainly a great law that idle and aimless youth is not faced toward an old age of lofty and beneficent achievements. Alexander conquered the known world at thirty. Napoleon marched his armies over the Alps and laid Italy at his feet when he was but twenty-six. Bryant wrote Thanatopsis at nineteen; Keats died at twenty-six, Byron at thirty-six. Raphael, greatest of painters, died on his thirty-seventh birthday. Jesus was crucified in the morning of His young manhood; but to-day in history, twenty centuries away from His birth, He ranks as the greatest among mankind.

A static unprogressiveness, however, so encumbers old-age life, and in such numbers, as to make such life a barrier to the world's progress. This fact alone furnishes a best vindication of the wisdom which removes every older and much-spent generation to give place to a new-born, a new-visioned, and a more widely inventive life which may enter upon the stage for the better doing in its day of the needed work of a growing and progressive world.

"The old order changeth, yielding place to new;
And God fulfills himself in many ways,
Lest one good custom should corrupt the world."

Then—

"Forward, forward let us range,
Let the great world spin for ever down the ringing grooves of change."

A larger and more inclusive view, however, must be taken of a real and grave cleavage which exists between present and past thought. Trained young mind is to-day, if not in wholesale revolt, at least in a mood of wide and persistent interrogation concerning the validity of many cherished dogmas of the past. This mood is to be accounted for on no less a basis than that this young mind has come to birth in the clear morning light of a new and greatly transitional age of thought. History is not content to move for long periods on dead levels of thought and discovery. Every now and then in the course of the ages the levels of discovery are both widened and lifted to new heights. Such were the periods of Hebrew Prophecy, the imperishable and superlative outputs of Grecian philosophy and literature, the Reformation of the sixteenth century, the Darwinian advent of the Evolutionary Philosophy. President Harris, formerly of Amherst College, once declared that "The Protestant Reformation itself did not work a greater change than the last quarter of a century has marked in religious thought, belief, and life." Dr. S. Parkes Cadman is on record as saying that "Charles Darwin created a revolution which has no equal since the Renaissance and the Reformation."

To state the origin and development of these movements would be nothing new to scholarship.

Still, it can hardly be overemphasized that these movements in scope and force are only beginning to be apprehended in popular thought. But few adequately measure the grip of the dead-hand on the general mind. Traditional beliefs in which one has been bred are with very many a far more ruling conviction than anything which even demonstrated science itself can urge. The traditionally confirmed mind is pretty much bomb-proof against all the assaults of intelligence. It still remains true, however, that in a great majority of truly Christian homes where parents have passed beyond fifty years of age, that concerning many important questions of religious knowledge these parents and their college-bred children do not dwell in the same intellectual world. Some reasons for this cleavage may be readily rendered.

1.—The present-day college student has come to an age when the leading historic and speculative questions of religion itself are subjected to methods of examination and treatment quite distinct from those which until recently have held the ground. Historically, the exposition of Christianity has been for the most part monopolized by theology. Now, Christianity, in its entire range of investigation, is recognized as an open field for philosophic and scientific study. Much of theological teaching, widely accepted and highly extolled in the past, is now found to be gravely wanting in scientific validity. The historic theologies themselves are monumental products of constructive thought. Calvin was one of the most imperial thinkers of any age. It remains, however, that most of the great theologians of the

past approached their constructions by *a priori* processes. Whether consciously or otherwise it would seem to have been their task largely to make the Bible support their own preconceived premises.

Now, the most scholarly Biblical study is characterized by a wide and scientific application of an inductive philosophy to the entire range of Scriptural literature. Instead of coming to the Bible with preconceived theories as to its character, a reverent and searching scholarship approaches the Bible direct to seek and secure its own answer as to the history of its structure, and what is the real import of its message to the world. A vastly revisionary result as to both the history and structure of the Bible itself has thus found firm place in the convictions of most competent scholarship. So far as valid knowledge of the Bible itself is concerned, this process has increased it manifold both in volume and in value. There never was a day in the Christian ages when a real knowledge of the Bible was so richly and perfectly in possession of a reverent and constructive scholarship as now.

Of course, there have resulted marked revisions and reconstructions in theological thought concerning the Bible itself. The process has practically displaced from scholarly acceptance most of the man-made and cribbing theories of Biblical inspiration. Not that the Bible is rendered less sacred in its mission, or less an inspiring record of God's self-revelation to mankind. Bible inspiration is now luminously seen in two great realms: First, in the spiritual experiences of elect men who on lighted heights have received direct inspirations from face to face interviews

with God Himself; second, as a peerless historic record setting forth God's gradual unfoldment of His purpose and effort to win for Himself spiritual sovereignty and empire over the human world. This record has come through human agencies, agencies however illuminated still human, and, therefore, yielding a record of fallible mixture—containing much that is humanly elemental, crude, erroneous, but furnishing matchlessly the historic backgrounds against which God through the centuries has wrought for the spiritual enlightenment and moral transformation of the race. The Bible is in no danger of losing its hold upon the world's thought. The more it is searched, the more does its essential divinity appear. Matchless in character, it feeds the spiritual hunger of mankind as not all other literatures. It will forever remain the unapproached religious classic of the world. It will continue to assert its supreme moral and spiritual mission to the race in spite of all limiting interpretations which men may seek to impose upon it. It deals transcendently with interests cosmic, timeless, eternal.

Aside from all its search in fields of Biblical literature, modern science discovers in the phenomena of religious experience abundant fields for investigation. Psychology, while under all its signatures representing much of a babel mixture of conflicting opinions, has nevertheless given much keen and effective search into the manifest phenomena of the human soul. Vastly much about adolescent life, and the constitutional functions of the soul, are now in possession of classified knowledge as never before. First-hand explorations of ethnic religions, exhaust-

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ive studies of racial forms of worship, have yielded abundant and convincing proof of the unity and sameness of moral constitution of all mankind. The same Spirit of Truth that deals with the Anglo-Saxon conscience deals not less certainly with the older Oriental mind. It more and more appears that God hath not left Himself without witness among any peoples of the earth. Christianity in its application and appeals to all races appears more and more as something cosmic in scope, something which immeasurably transcends all attempted boundaries of even most far-reaching theological thought itself.

2.—The phenomenal enlargement of modern scientific knowledge has inevitably affected the *status* of many beliefs long hitherto religiously held. The entire conception of primitive Christian thought concerning the scope of material creation is now seen to be meager and well-nigh utterly unscientific. Science has introduced us to a new universe, and of vastness inconceivable beyond all human measurement. This fact alone has seemed to many minds a formidable, if not a fatal, challenge as against any very supreme importance of both earth and man in the universal scheme. When it was thought that the earth was the central orb of the universe, and that man himself was the chief object of God's concern in all creation, it was comparatively easy to think of the earth as the central moral arena of the universe, and of man as of such supreme potential worth that God, for the sake of his redemption, could afford for the time to impoverish heaven itself by permitting His eternal Son to suffer the measureless humiliation of the Incarnation and the nameless ignominy of the Cross.

With this background, the diagram of human redemption seemed quite apprehensible by reason, and easily made convincing appeal to human faith. But now, when we know that the earth has lost its centrality, when it is seen relatively as less than a sand-grain on the shores of immensity, and that man himself in physical entity is a mere gnat among the infinite families of organic being—this elemental Christian conviction as to the primary importance in the universe of both earth and man appeals to many minds as of no more verity than a fiction of the imagination. Present-day faith, as it contemplates the infinities of the present-known universe, can only assure itself in a corresponding enlargement of both God's greatness and His ability for infinite administration, as also in the thought that of all known finite beings man alone commands intelligent surveys of the material immensities, and thus asserts his superlative superiority over all material creations.

Until recently, it has been generally believed that the earth and all known material things were the product of an instantaneous creative fiat. The heavens and the earth, and all that in them is, were the product literally of six diurnal creative days. But cosmology and geology have come along, their claims supported by an infinite array of indubitable proofs, to teach us that the processes of material creation beginning in a far dateless past, and having already continued through countless ages, are still in progress. It has been generally assumed that man himself was an instantaneous creation and that he has been in existence upon the earth for a period not exceeding about six thousand years. It is however

now the unanimous verdict of scientific anthropology that man in some form or another has existed upon the earth for some hundreds of thousands of years.

The Evolutionary Philosophy, now practically a universal working hypothesis of the scientific world, in so far as it is true is utterly destructive of many religiously held views of the creative processes. It is apparently in direct conflict with much that has been traditionally construed as of Biblical authority. In this respect, however, it is quite in agreement with other allied sciences. Happily, however, it is coming rationally to be seen that an intelligent faith need not be at all disturbed by the apparent conflict as between the Biblical and scientific testimonies. The science of historical and literary Biblical construction—a science as scholarly in research and as valid in demonstration as other approved sciences—asserts that the Genesis narratives of creation cannot be and are not to be classed as scientifically historic. While they enforce fundamentally Theistic lessons, and are a natural evolution of early inquiring and reverent, though speculative, thought, they furnish a poetical, literary hypothesis by early creative thinkers rather than any claim to historic verity. Indeed, neither the historic knowledge nor the scientific conditions of nature could have been in possession of these early Hebrew writers. It has been reserved for science, and especially in these modern days, to translate from God's own hand-writing in nature, as nearly as it can be made known to man, the true genesis and order of the creative processes.

3.—As if by a renaissance, recent-born, bringing to enlightened thought a new vision and conviction

of the supremacy of human values, this age is newly stirred, certainly as none of its recent predecessors, by a widened and intensified interest in the general human welfare. This sentiment is not content to localize itself in the segregated community. In its atmosphere is born a spirit which increasingly carries human sympathies to the widest world of human needs. It adds sacredness to home life, expresses itself in municipal philanthropies, extends its ministries to the outer limits of the nation, and reaches to the very rim of international needs. This sentiment flourishes most under the ideals of—Democracy. The historic world has been sadly despot-ridden. Orientalism, the oldest field of civilization, has passed all its centuries under ideals of autocratic rule. The Pyramids of Egypt have stood immemorially as the monuments of an age when the common life of man was held as the cheapest of commodities. Massed populations, under a despotic absolutism, have been both held and treated as fit only for serfdom. It has been reserved for modern democracy to foster ideals, spiritual, social, political, industrial, of widest contrast to those of despotic autocracy.

The real source, however, of this world-embracing interest in human welfare, now so widely emerging in civilization, must be traced to the Carpenter of Nazareth. His transcendent setting forth of the Fatherhood of God, and its inevitable corollary, the Brotherhood of Man, has slowly, but surely, worked its way across the ages until the whole human world of the present is touched with the dawning sense of the universal brotherhood of the race. This stupendous conception of Christ is socially and morally the

most creative idea that has ever entered into civilization. It gives to every man a place of potential and divine loftiness in being. It enters the home, and lifts the little child to a plane of kinship with heaven. It enters society declaring to all the inalienable sanctities of every life. It enters politics to show the essential degradation and treason of graft and dishonesty in government. It stands at the doors of capital and business, challenging unscrupulous trade and capitalistic tyranny over the helpless with the authority of God's unchanging moral law. It extends its social and moral scepter over the whole human world, and pleads for absolute international righteousness and brotherhood as between all races of men. It presents itself as absolutely sovereign in its rights of appeal. It teaches civilizations that their supreme function, the one divine justification for their existence at all, is to create the environments, the nurture, the culture, and to furnish the conditions and opportunities, out of which every citizen may find an open door to his own best social, intellectual, and spiritual development. Christ's ideal stops not short of the making of a moral world as the supreme function and end of civilization itself.

This renaissance has given to the world a new era of prophecy. The most potent moral message from the far past is that which has come to us from Hebrew Prophecy. The ages which have wrought destruction upon about all human structures, have refused to allow the memory of these old seers to perish, or their moral luster to be even dimmed. But the growing sense of brotherhood tiding itself in upon the world's thought has brought with it as its

own creation a great new school of modern prophets —prophets not less divine and authoritative in mission, perhaps not less inspired, than immortal teachers of the ancient school. Through these teachers, though well-nigh unapprehended in the common thought, there is arising a great new moral education for the age. The movement is so large, so enlightening, so inspirational, that it may seem fittingly characterized as the foreheralding of the greatest historical revival in the interests of social righteousness and justice in the earth.

Who are these modern prophets now facing the most tremendous human problems? I cannot perhaps better answer this question than by a quotation from my own former writing:

> "They are men of high culture, men of vision who have both large insight into and outlook upon life. They are patriots, large lovers of their country. They are lovers of their kind, men who see the largest possibilities in human nature, and who ardently desire to remove obstacles to progress and to promote the conditions through which all men may come to their best.
>
> "They are independent thinkers. They are not the hired creatures of either corporate or private interests. They are not partisans. Their vision is not blinded by greed. They are unselfish workers for humanity. They have the courage of their convictions. The most fruitful source of their ideals is the gospel of Jesus Christ. They exalt Christ himself as the supreme Teacher and Exemplar of the new humanity. They dwell in clear

atmospheres of thought and of observation. The moral qualities of the social, industrial, mercantile, and political worlds are by none more clearly seen and measured than by these. To them in an eminent degree it is given to view the evils, the frauds, the injustices, the oppressions of society as in the very white light of righteousness. Their indignation is aroused against all monopolistic policies, the exercise of which means the depression of the social, intellectual, or moral possibilities of the poor and defenseless. Their sense of human worth is so supreme, their view of God's impartial love for all his children so clear, that, as in the case of their ancient prototypes, the word of the Lord is in their hearts as a burning fire shut up in their bones, so they may not refrain from lifting up their voices until the Lord shall have delivered the soul of the poor from the hand of evil-doers." *

There can be no doubt that the conditions considered under the last three numeral sections have introduced vast new modifications and enlargements into educational, especially into religious, thought. Of course, the rapid progress of knowledge is constantly introducing other revisional factors. But enough has been herein suggested to indicate a phenomenally new intellectual world into which the younger educated generation now makes its advent. A fact, the significance of which may not be minified, is, that the educated mind of this younger generation is being directed and shaped in schools of modern ideals. In a largely new and decisive way, this gen-

* "Christianity and the New Age," pp. 278-9.

eration will enter upon its life-mission under basic concepts widely differing from those which, as a whole, have shaped the thought of any preceding generation. A well-nigh new, and vastly revisionary, educational epoch is effecting for itself sure place in the educated world. This is not to say that this new movement was born in a night. Its heraldings have for some time made themselves heard. But the movement itself never had possession of the field as now. In the intellectual world scientific thought has so far reached control as really to mean for mankind a new dispensation of knowledge.

Another and tremendously significant fact is, that the trained scientific mind of to-day will surely furnish the standards of popular conviction for the next generation in the world of common thought. Time, the period of a whole generation surely, is required for the demonstrated facts of the laboratory to become domesticated in the common mind. Not that the masses in the next generation will become expertly scientific, but the generic demonstrated conclusions of present-day science will be accepted concepts in the common mind of the near future. The inevitable logic of the situation, with all which it may so gravely involve, is that the present-thought world is surely, rapidly, moving away from, at least, many of the time-honored traditional moorings of the past. This is especially true for the world of religious thought. For Christianity itself, at least for its near future, the situation seems potential of momentous consequences. Who can tell what might be the near fate of the Christian Church if, if! it should fail to hold the intelligent and loyal support of its present educated young life?

II

In any serious forecast of the future responsibilities and tasks which are in near waiting for the present younger generation it is due from the older mind to give reflective and sympathetic consideration to the kind of world which this new generation must face. Do we seriously undertake to measure the prodigious and unprecedented conditions which shall confront this new life? This generation will work from a higher plane of enlightenment than has ever before been reached. It will be responsible for directing a machinery of life such as the world has never before known. Governments and corporations are installing at their motor-centers tremendous material forces. Electricity, the telephone, wireless telegraphy, the radio—these are but symbols of man's tremendous marshaling of forces which but yesterday were concealed in nature. Invention, marvelous to-day, to be manifold more so to-morrow, is imparting to man an over-topping sense of growing lordship over the material world. Wealth, in unprecedented volume, and in wider distribution than ever before, is putting immeasurable allurement upon the tempers and tastes of the age. The grave truth would seem to be that material appliances of life are making this passing world so attractive, so fascinatingly seductive, so preoccupying, as to divert the common mind from thought of any other world, as to paralyze all pursuit of another life more enduring and infinitely nobler in character than any life which can content itself with material satisfactions. It is such a world as this, with its brilliant and prodi-

gal material endowments, that the oncoming generation must administer. So momentous a material administration, and on so universal a plane of operation, never before fell into the hands of any human generation.

III

The question of supreme significance, however, is as to the kind of moral control under which the oncoming generation shall direct the great world-machinery. In the glaring light of history, it is not altogether easy for us of the older generation to find room for either self-complacency or boast over our superior administration of the world. We have developed phenomenal material machinery, but we do not appear to have developed corresponding ability for moral administration of the same. Our huge factories, in many instances, seem to have submerged our humanities. We have developed great democracies, which we have fondly assumed carry in themselves the prophecy of ideal governments for human society. But we have not prevented the installment at our very civic centers of glaring political corruptions, of infamous dishonesties and immoralities. Our inventive genius has plundered earth, sea, and air for the harnessing of nature's forces to our material enterprises. Our amazing wealth of invention, under right moral control, ought to have ministered infinitely to human enlightenment, prosperity, and comfort. But we have recently lived in a very inferno of civilization, because our inventions have been converted into agencies for the wholesale slaughter of

mankind, and for the very annihilation of world-prosperities. The position, even now, seems one of haunting menace against the future security of human governments. If another general war should be inaugurated, there seems no promise but that of an utter shattering, the seemingly irretrievable ruin, of the very structures of civilization itself. We of the older generation must not deny ourselves of some credit for building much of good into the structure of the world. But when we contemplate the world which we are leaving to our immediate successors, we cannot wonder that they are in some mood of revolt against their inheritance. They confront us with a large interrogation as to both the wisdom and efficiency of our ideals. We do well perhaps to be neither cynical nor overcritical at the manifest departures of young life from many of our older ideals and methods. It may be that the magnified faults which we seem to see in the young are, after all, but reflections of more serious faults inhering in ourselves.

It would appear that something must be done, and done soon, not simply to make the world safe for Democracy, but to make it a hopeful working-field for Christianity itself. The Christian achievement of the next generation ought to be the rebaptizing of civilization into a higher moral régime. The new generation must face in unprecedented measure the task of reconstructing a broken world, really the task of furnishing newly creative ideals, new moral standards for civilization itself. Human nature, ungoverned by high religious motives, would seem pretty much to have bankrupted its ability for a sane

government of the world. The time is ripe for a new and enlarged unfolding of God's moral purposes for mankind. Civilization has indeed come a long way from the jungle, but as yet it has only climbed to the lesser heights of God's ascending highway of moral and spiritual progress for the race. As old kingdoms and empires fall, giving place for new ideals of government, so for the administration of a whole world there is imperative need for the installment of new moral standards in society, in business, in pretty much all the interrelations of men. Supreme values must be transferred from the factory to the worker. The quest for developing the potential moral worth of men and women must become a compelling passion of society. The vast material energy of capital and invention must be made to serve primarily the upbuilding of human life and character. Civilization must itself be made a universal school of intellectual and moral culture. A spiritual Christianity and enlightened Science must join in a closest working partnership for the securing of such a world.

To the coming generation must largely fall the task of furnishing the trained and reconciling priesthood which will coördinate philosophy, science, the whole vast body of learning, the potentialities of invention, and the unmeasured material wealth of society—all into a working harmony, thus bringing their united tribute to the altars of human service. In the realm of religious thought, the most competent Christian scholarship must give itself to the task of purging away from creed and motive the gathered dross of superstition and the stubborn errors of tradition.

It would not prove a wise action to dismiss these claims as the mere dreams of an impracticable idealism. Christian ideals must either win or lose in the world. To assume that they are not finally to win would be a paralyzing skepticism of faith. The one condition for the final triumph of Christian ideals in the world, is a greatly enlarged reproduction through the Church of a Pauline evangelical faith and energy. There is no time to be lost in neutral or compromising counsels. The movements of the age are too tidal, too electric, the consummations of destiny too rapid, to admit of any postponing strategies on the part of the Church. The solid enlistment of the on-coming generation, scientifically trained, and Christianly consecrated, for the work of Christ's kingdom in the world is a problem of present and surpassing gravity for the entire human race.

IV

The reader must be reminded that the emphasis, both of fact and of promise, as urged in this discussion, rests with the morally educated youth of the age. I neither forget nor overlook the great and grave volume of neglect in distinctively moral training which seems to characterize the present-day rearing of youth. As a nation, we have largely eliminated all distinctively religious education from our public school systems. For the religious training of childhood—the most important factor for securing a safe moral future for civilization—there seems at present no adequate agency. Parents, by priority both of opportunity and obligation, would seem in

the home relations the naturally ordained moral teachers and trainers of childhood. But the stress of American life has wrought great decadence in the religious practices of the home. The impression is wide abroad, that, as compared with more simple days, there has been a general and grave decline in the religious training of childhood at home altars.

Nor does there appear any adequate substitute for this decline in home religious practice. The Church would seem ordained as the moral school and religious guardian of both the life of youth and of the nation. But if so, this function of the Church itself would seem marked by disastrous failure. The Roman Church, sensitively alive to the danger both to itself and to its youth, of leaving education solely to the secular state, has established a wide system of parochial schools. But the most careful survey obtainable of the entire situation reveals the fact that of nearly nine millions of Catholic youth in the United States under twenty-five years of age, more than seventy-eight per cent of all are not religiously reached by any educational system under control of the Catholic Church.

There are in the United States one million six hundred thousand Jewish children under twenty-five years of age, of which more than ninety-five per cent are not under training in Jewish schools. Thus, two great religious cults, traditionally reputed as stressing the moral training of childhood, are shown to be sadly deficient in the religious educational control of their young life.

If now we turn to united Protestantism in America, while more than fourteen millions of its chil-

dren are enrolled in Sunday schools, it still remains that more than sixty-six per cent of all nominally Protestant youth under twenty-five years of age are not enrolled in any Sunday school, week-day school, or other religious school under Protestant auspices.

There would seem no escape from the appalling impression of these exhibits. To this general situation may undoubtedly be traced the alarming volume of juvenile crime now so challenging the public mind. It is futile to expect ethical living of our young life in the absence of ethical training and restraint. There can be no substitute for moral culture. Training of intellect in absence of this may only prepare the subject for a more skilled and dangerous criminality of character. Moral rectitude of purpose and of life is the only guaranty of safety for either the individual or society.

Yet, we must believe that the real situation is far from as hopeless as statistics alone studied would imply. The whole grave problem is one which increasingly challenges the most constructive thought of the age, and out of it all must inevitably come effective measures of remedy.

V

As morally assayed, there would seem to be some distinctive trends in the younger educated mind. The back-lying causes for this may be many. 1.—It needs no stretch of imagination, however, to infer that reactions from the world-war must have played a great part in awakening a moral revolt of observant youth pretty much throughout the civilized

world. A wicked conspiracy of military ambition and passion has, in the very recent years, caused the unprecedented and wholesale slaughter of literally millions of the most virile young manhood in the leading nations of the earth. The lofty patriotism of these young millions, the splendid idealism for the saving of Democracy, the enthusiastic dream, which prompted multitudes of them to risk and to sacrifice life itself for what they believed the securement of a bettered world—all this can be neither overexalted nor overpraised. Than this generation of sacrificed life, no generation of young life in all history has ever exhibited a more heroic devotion to, or so unmeasured a laying down of life itself for, the smiting down of despotic aggressions, and for the bringing in of a new and abiding era of peace for world-life. The outcome of the war has not only been a world-disappointment, but it has awakened the widest humane revolt against, and exposure of, the dark barbarity of war itself, its wanton and fruitless destruction of world-prosperity, and, above all, its ruthless assassination of the world's best, most promising, and most needed young life.

Of course, not all who volunteered for the great war-service were prompted by any marked idealism. Very many of those who marched, fought, and died in the ranks, had to the very end at best only confused ideas as to what it was all about. But such was by no means true of great numbers who volunteered their services. The great English universities, and it was equally true of the universities of other nations, were well-nigh emptied of their students, and their dormitories were converted into hospitals for

the care of the sick, the wounded, and the dying brought back from the battle-fields. The young men who went out from these institutions, to offer their very lives if needs be, were moved by great motives. They were moved by a mighty protest of resistance against the injustice and wrong staged against the world's democracy by the spirit of an organized military despotism; by all their enlightened instincts, they revolted against the tragic enormities of war as such, but they were stirred by the profound conviction that the destinies of popular government and of advanced civilization throughout the world were menaced by a powerful and unholy conspiracy which, if successful, would remand the nations to a position little better than that of feudal serfdom to despotic power. They fought to annihilate the possibilities of militaristic conspiracy against the world: fought to end war itself. This controlling idealism will stand in history as something morally sublime.

And so, these young men of high ideals, and of prized educational privileges, in uncounted numbers, went forth from their cloistered lives to do battle for what they conceived to be the sacred rights of humanity. They went forth, very many of them, to die. And now in "Flanders Fields," and at many other far-flung points forever memorialized by the tragedies of war, they sleep the unwaking sleep. The universities, throughout civilization, including those of the Central Governments, carry their ample tablets crowded with the long lists of their brave young collegians who went forth from their halls to perish for what they believed to be a cause more sacred than even life itself.

Now, the feeling is wide abroad in the ranks of this enlightened young life, that while governments urged on their young men to face the battle and peril of fighting for the world's freedom, after war has exacted the most ghastly and unprecedented tribute of all history in the destruction of the world's most patriotic young manhood—that now by the return to power of the traditional, provincial ante-war, and narrow-visioned diplomacy, selfish, suspicious and truculent, the very ideals for which the young made their unmeasured sacrifice, have been ruthlessly betrayed. The idealistic young life can be used as food for powder by the wholesale, but when it comes to high and holy ideals for which they died, these can be utterly submerged by the policies of old traditionalists whose notions of government and of wide and wise international relationships, the real needs of the world have now most largely outgrown.

This is no fancy picture. In no single historic generation has there been such a wide mingling of the world's young life in the interests of a common cause, and in such close experimental and common fellowship of touch and feeling, as was occasioned and necessitated by the world-war. The world's young life from all provinces, and from across all chasms of geographical separation, were brought to look into each other's very eyes, entered understandingly into the tests of common ordeals, endured in common the exposures, hardships, perils of world-military encampments. It was something, as never before, cosmopolitan in effect. It was not only the greatest conventional assemblage of the world's diversely racial young life, the greatest historic bring-

ing together of such young life, but it was immensely educational and unifying to such life. What may be emphasized as one of the, perhaps the most marked, values of the war was the bringing together in a school of common experience, and hence of advantageous mutual knowledge of each other, of the international youth of the world. There is no room here for deception or misunderstanding of the real situation. The younger generation trained in the arena of war is divested of foolish race-prejudices, of narrow provincialisms, and has a clearer grasp upon the spirit of the international brotherhood of the race than any of its predecessors have ever known. The old-time provincial politician does not see this. It matters little. His day is far spent. The younger generation will soon be in control. This generation, while not less wise and efficient in its spheres of local administration, will face with vision clear and whole the wide international interests of mankind as none of its predecessors have ever been able to do. And it may not be denied that the international fellowships of the world-war have made wide contribution toward a new "Parliament of man, the federation of the world."

2.—I think it may be reëmphasized that the mind of the educated younger generation as compared with the corresponding youth-period of its predecessors is unprecedently characterized by a passion for reality. This quality undoubtedly has been largely reënforced by the scientific spirit of the age to which this younger life has come. The spirit of science is of necessity discontented with anything short of truth, of demonstration, where definiteness of knowledge is

possible. Science trusts implicitly in the verifications of the laboratory and observatory. The microscopic realms beneath its feet, and the soaring systems lifting themselves into immeasurable immensities, are to it speaking revelations of the universe. For the creation and administration of such a universe there must be an adequate creative and ruling mind. A theological conception, be it old or new, which assumes to confine God's character and activities within its own formulas, is something against which this mind intensely revolts. A static and finished revelation, as presented in a literature which admits only of fixed and stereotyped construction—this as God's final word to the race is to scientific thought so out of harmony with necessitated conceptions as to be of no more worth than an outgrown archaism. Christ says, "My Father worketh hitherto and I work." Religion to appeal to educated thought must be something alive, something that keeps step with growing knowledge, something that clothes and reënforces its own mission by constant assimilation to itself of all discoverable truth.

Our most advanced and best educated young life is concededly but in the morning of highest spiritual and intellectual acquisition. It is far from having reached finality of creed. But it moves from premises which look toward an enlarging intellectual and moral world, and its face will never turn back. Is this generation skeptical? Yes, of many things. But may it not be that the very points of its doubt, as in the case of Tennyson's Arthur, carry in themselves the prophecy of its own larger, and more sure-footed, spiritual emancipation?

"You tell me doubt is devil-born.

"I know not: one indeed I knew
In many a subtle question versed,
Who touched a jarring lyre at first,
But ever strove to make it true:

"Perplext in faith, but pure in deeds,
At last he beat his music out.
There lives more faith in honest doubt,
Believe me, than in half the creeds.

"He fought his doubts and gathered strength,
He would not make his judgment blind,
He faced the spectres of the mind
And laid them; thus he came at length

"To find a stronger faith his own,
And Power was with him in the night,
Which makes the darkness and the light,
And dwells not in the light alone."

Whether welcomed or otherwise, whether helped or not by past history, it is the bonded necessity of the educated new generation to think, to map the courses of its life and action, on new and distinct levels of experience. The great world-war, like a whelming deluge of civilization, literally submerged and rendered hopelessly unworkable many of the traditional inheritances of the past, laid in the very dust many of the cherished hopes and ideals for the future of human society as though they were but the most misleading and useless of utopias. The war and its tragic fruits, however, are but one of the cyclonic

factors which have changed the face of the modern thought-world. As Lord Grey has reflectively suggested: "To-day civilized man is confronted by immensely changed conditions. They are due, in the main, to his own discoveries in the region of science. In the last hundred years he has eaten more fruit of the Tree of Knowledge than any previous generation of which there is record." Concerning this true reflection, it might also be added that the most tremendous and wide-reaching revisional forces which have changed the fronts of both the political and thought worlds have come to their real confluence well-nigh in the present hour. It is both a moral and actual impossibility for the young life of to-day to think in the same grooves or through the same concepts in which the thought of an older generation found so confident and easy expression.

Whether this younger life is prepared for its mission in the new age is quite another question. In any event, it is compelled to set its course for new departures. History will hold it responsible for the shaping of new world-policies, and will inexorably record its verdict of success or failure of this new life to measure up to great world-needs. It is a fact which may inspire confidence in, and which furnishes a most hopeful guarantee of, the assured success of this generation as it faces its eventful future, that it, perhaps more than any other generation in history, is imbued with a passion to be guided only by the Truth. Up to the full measure of human possibility for knowing the truth, the scientifically trained young mind of to-day seeks to know the truth, the whole truth, and nothing but the truth.

3.—Another distinctive trend of the younger life, as I must think, is seen in its demand for a more controlling application, not less to individual life, but for the practical renovation and renewal of the industrial and social orders, in the real spirit of Christianity. Of course, the younger mind has not originated this conception. It is simply an enlightened modern emphasis upon a timeless Christian principle. It appeals, however, to the younger progressive Christian mind as alluringly as a new prophetic revelation. In the spirit of its fresh inspirations and enthusiasms this younger life is in quest of an applied Christianity which in largest measure will serve the fullest needs of mankind. The vision of modern youth is expansive. By the tidal push of world-thought beating upon its mind, this generation is more and more possessed by the conviction that world-wide humanity is but one great family of common social and moral needs.

Many conditions have contributed to impress upon modern thought the interrelations and interdependencies of the entire human world. The intercommercial relations of the nations, the marvelous methods of instant communication with all peoples—these have served immensely to emphasize the universal oneness of human interests. All nations are now reduced to a near-by community, all parts of which are more and more unified by the leaven of a world-common thought. A generation is now moving to the front which more and more will be under compulsion to think and act in terms of universal human interests. And all this is manifestly in harmony

with, and promotive of, the world-mission of Christianity itself.

It can but be noted that the clearest and most prophetic thinking of the age is insistently and brilliantly lending itself to the exposition and reënforcement of this world-conception. Noiselessly as the rising of a sea-tide there has come in upon modern Christian thought a great wealth of new constructions concerning the world-mission of Christianity. The Kingdom of God, as an inclusive moral realm for the human world, a vision habitually dwelt upon by Christ in his teaching, has come comparatively of late to be an absorbing prophecy in Christian thought. Minds the most knowing, the most cultured, and most searching students of the conditions and problems of human welfare and destiny, in impressive numbers and with prophetic force, have, within the limits of a single generation, approved themselves as accredited expounders and heralds of Christ's ideals of a Kingdom of God on the earth. The revision and enlargement of Christian thought attendant upon this mission is something incalculable. The magnitude and significance of the movement are as yet unmeasured. As a movement it will never go backward. It will advance with increasing control over the policies and activities of a world-Christianity.

It must be emphasized that the enlarged view does not impair, much less abrogate, any preaccepted vitalities of the Christian faith. It magnifies more than ever the function and mission of the Holy Spirit. It fully emphasizes the necessity of spiritual regeneration and consecration for the individual life.

It withholds no charm from the blessed vision of a heavenly immortality for the individual saint. It does, however, put a great new stress upon the human world as God's appointed field for Christian activities. It furnishes greatly revised ideals as to the sphere and standards of Christian work itself. It emphatically rebukes the conception that personal salvation is to be promoted by any hermitage seclusion or monkish retreat from life's social relations and activities.

The modern emphasis magnifies the Kingdom above the Church. The Church is not a synonym for the Kingdom. It is a chief training-school for the spiritual activities of the Kingdom, but while foremost it is but one among many agencies for carrying forward the mission of the Kingdom. The supreme end of Christian activity is to actualize in all departments of life the complete and universal ideals of Christ's Kingdom among men. This calls for nothing less than the perpetual unfolding of God's purposes for all mankind, the continuous inflow of Divine inspirations into the lives of men. Christianity in shaping and guiding the moral life of a living and growing world cannot be confined to any fixed formulas of expression. Before the alert vision of the younger generation, as by a new inspiration, the prophetic diagram of God's Kingdom in the earth has come with such allurement as well-nigh to subordinate in their thought any vital importance of even denominational distinctions, but begetting forcefully the conviction that denominations themselves have no mission worthy of Christ's name save as they distinctly serve the upbuilding of the Kingdom.

The question that subordinates all others is, as to how Christ would have His followers live and serve in His world.

VI

There can be but little doubt that the younger generation is under serious scrutiny by its seniors, nor can there be any less doubt of a grave cleavage as now existing between the older and the newer thought. The reasons for this cleavage have been partially sought for.

H. G. Wells has given us a vivid picture of a former state of the theological mind in relation to the revelations of science. He says: "Men and women are still living who can remember the dismay and distress among ordinarily intelligent people in the Western communities as the invincible case of the biologists and geologists against the orthodox Christian cosmogony unfolded itself. The minds of many quite honest men resisted the new knowledge instinctively and irrationally. Their whole moral edifice was built upon false history; they were too old and set to rebuild it; they felt the practical truth of their moral convictions, and this new truth seemed to them to be incompatible with that. They believed that to assent to it would be to prepare a moral collapse for the world. And so they produced a moral collapse by not assenting to it. The universities in England particularly, being primarily clerical in their constitution, resisted the new learning very bitterly. . . . A new generation of young people grew up, and they found the defenders of Christianity in

an evil temper, fighting their cause without dignity or fairness. It was the orthodox theology that the new scientific advances had compromised, but the angry theologians declared that it was religion." *

It may be unhesitatingly said that the ground-swell of the movement so vividly set forth by Mr. Wells has not yet subsided. While it is the scientific movement doubtless, which more than all things else has disrupted the harmonies between older and newer thought, it still remains true that neither the older nor the newer mind is at the present date clearly instructed in the philosophy of the situation. It is still impossible for either with intellectual sympathy to accept the general viewpoints of the other.

It is practically of little value to assert that we live in an enlightened age, and that the Church as a teacher has done its full duty by the varying constituencies in its field. Unfortunately, such claim cannot be truthfully made. The real fact is, and it may as well be frankly faced, that popular scientific expositions by the Church have been ultraconservative, and often unsympathetic. It might be added that many utterances of church-teachers have been given forth only under the guise of ignorant travesty. We do well to measure and concede the difficulties which have obstructed the path of the Church in this direction. It nevertheless remains true that as between theological and scientific positions there will remain stubborn imaginary cleavages of belief which will never be efficiently bridged until the Church itself becomes sympathetically and thoroughly coöperative in the mission of harmoniza-

* "The Outline of History," Vol. II, pp. 420-21.

tion. This mission is one of the most grave, imperative, and vital demands which just this present age is pressing upon a teaching Church in relation to the young educated life of to-day. Any wide popular misconception inhering in the Christian Church—and it can only be the most gratuitous misconception of the real truth—that scientific truth is in itself a peril to the Christian faith, can and must, as long as it is permitted to exist, work only incalculable damage to the Church itself.

VII

In considering the young life of to-day and attempting some forecast of its great opportunities and responsibilities as it faces its own place and work in the world, a question of gravest interest to Christian thought may well arise: Is this generation of cultured young life in its governing trends seriously and sympathetically religious? For the purpose of impressing ourselves with the real significance of this question, we might assume to give it a negative answer. This would be tantamount to saying that Christianity, notwithstanding its phenomenal intellectual and moral achievements in civilization, its own marvelous growth in the past, its present commanding position in the world of wealth and power, notwithstanding its vast endowments for humane benevolences, for education, and its multiplied agencies promotive of intellectual growth and moral enlightenment, notwithstanding its great missionary movements, and its hitherto sustained ideals for the spiritual conquest of the world—notwithstanding all this, and immeas-

urably more, the outcome is, that in this twentieth century of its history Christianity is giving to the world a generation of intellectually cultured sons and daughters who themselves are in revolt against, or at least indifferent to, her cherished spiritual ideals and mission! It is at once obvious that the premise is too big, too monstrous, to represent the real probabilities in the case. It would be to say that a generation the most cultured and of most privileged life that the world has ever known has barricaded itself across the path of Christian advancement. This would be practically to concede that Christianity after having surmounted the most appalling obstacles to its own very existence, after having secured most phenomenal equipment for its mission, with its ideals of moral conquest never so all-embracing, its world-hopes never so buoyant, after having captured the most strategic outposts of pagan civilizations, at the very hour when it ought to be but the morning of its world-enterprises—this Christianity has been practically arrested and bidden to abdicate its prophetic functions by the refusal of its most privileged children to carry forward its history. The very supposition overloads itself with absurdity. If there is anything in which the younger generation is out of joint with older ideals, this disjointure must be accounted for on other grounds than the mere assumption of intellectual or moral revolt against the deeper and age-tested verities of religious faith.

It is to be noted that our question does not ask concerning the orthodox standing of the younger generation as measured by the standards of any traditional theology. It does not ask concerning their de-

nominational relations or preferences. It does not ask as to whether or no they subscribe even to the historic creeds. It does ask as to whether in their fundamental thinking and motive they are, when in most thoughtful moods, seriously religious.

In considering this question, some facts should doubtless be remembered. We should not dismiss from consideration the constitutional religiousness of human nature. There is no more universal or insuppressible fact in human history than that of man's native religiousness. As Sabatier has said: "Man is incurably religious." It must be assumed that the college-bred generation, now coming to the front, is not deficiently born. It did not come into the world atheistically-negatived. It will have to deal seriously with its own constitutional promptings and hunger for spiritual satisfactions, for spiritual thought, fellowships, and worship. The susceptibilities to religion, planted indestructibly in every normal breast, are everlastingly on the side of faith.

It must, however, be equally borne in mind that in no single generation has religious faith come to equally experimental expression with all men. So far as experience and profession are concerned, some men, if this were to be made the decisive standard, would easily be classed as non-religious. Certainly from such no special coöperation or support could be expected for any form of religious faith or worship. No community is likely to be unanimously organized in support of any type of religious service.

A fact which might easily escape the thought of many, but which merits a distinct emphasis for itself, is, that it is in the very nature of Christianity to be

self-propagating and self-expanding. In any attempt to seriously classify the organizations and institutions throughout civilization which are carrying the most beneficent moral ministries to mankind it would easily appear that Christianity has inspired the greater number of them all. It would be impossible indeed to detach initial Christian inspirations as their creative motive from many of the so-called and well-known benevolent organizations which do not claim to be distinctively Christian in character. As defective as may be the fundamental philosophies of both Communism and Socialism, their finest idealism reflects both the precepts and motive of Christianity. The claim for Christianity as the most fruitful organizer of the world's beneficent ministries and institutions is no extravagance of speech; no outburst of an enthusiastic imagination or partisan spirit. Lecky probably could not be classed as an orthodox Christian believer, but as a competent and just historian he could do nothing less than to pay highest eulogy, and oft repeated, to the transforming and uplifting power of Christianity upon the declining and degenerate life of the Roman civilization. And so to-day, there is no single organism in the earth that is working with so practically unifying effect for the upbuilding of a morally transformed world as centers in organized Christianity itself. And it is worthy of all emphasis that of all conventional organizations looking toward the advancement of moral progress and spiritual enlightenment among men, none has been more prophetic in spirit, more characterized by moral unity of purpose, or more highly ideal in utterance, than the many signal conventions of young

Christians which in recent years have been called throughout Christendom for mutual counsel.

As already noted, and which may possibly be regarded as the most valuable by-product of the great war, there never was a time so favorable for international and interracial communication of thought by the world's young life as now, never a time when the barriers of diverse races and religions were so easily overpassed for the purposes of mutual world-wide counsel. While it is a day which seems to challenge many, perhaps even most, things traditional, so much so that many good minds are much disturbed as to final effect upon the Christian Faith itself, yet the fact seems to be that never in history, and never on so world-wide a scale as now, was educated young mind so absorbingly interested in the study of Jesus Christ and Christianity. It is the testimony of world-lecturers that no themes discussed by Western scholars draw larger or more interested audiences from the university life of the Orient than when Christ and his teachings are the subjects of discussion. Doctor Charles Whitney Gilkey, of Chicago, who is one of the most brilliant and popular college lecturers in the nation, he not only having had much to do in shaping the religious thought of the student community in the Chicago University, but having frequently lectured in not less than forty other universities and colleges throughout North America, has but recently returned from delivering the "Barrows Lectures" in India. He reports that in both Calcutta and Madras large halls were overcrowded night after night, mostly by students, the closing audience in Madras numbering by actual count more than eight-

een hundred. But this is only an index of a great and growing interest of the younger college life throughout the Orient when Jesus is the subject to be presented. Doctor Gilkey feels that behind all this is "the intuitive sense that a new China, a new America, a new India, a new world, is in the making in these critical years." Jesus is continually winning enlarging place in the thought of all races. His name is not only receiving an everwidening territorial publicity, but his spirit is as surely receiving an everwidening ethical sway over the social, business, and political customs and convictions of men wherever his mission is known and studied.

There is in Jesus Christ a divineness of quality, such inexhaustible wealth of all that potentially is conceivably good and true in humanity, such capacity for an everexpanding self-revelation of himself not only for the meeting of all the moral and spiritual needs of mankind, but as well for creatively inspiring all advancing reforms which the world's growing needs may bring to light—these qualities of Jesus, ever revealing themselves in fuller light are irreducible. Christ does not lay down specific rules for the government of individual or community conduct, but in his own life and teaching he furnishes the normative principles by which every individual may regulate his own life to highest ends. As Professor Hocking has significantly suggested, the spirit of Christ in its function with individual and community life may be described as one more of "creative fertility" than of immediate practical utility. Civilization, with increasing knowledge and light, grows ever to new discoveries of Christ's ideals. A new con-

sciousness is thereby awakened, and the moral conscience of the individual and of the community compels a new conformity of life to the newly discovered ideal. Thus Christ stands ever in advance of civilization, as above all its traditional social and moral usages, the Sovereign Maker and Inspirer of a growing moral idealism for mankind. His moral perfections are never overtaken, and can never be outgrown. Scientific criticism gravely affects about all human structures. It revises our estimates of history, renders obsolete whole philosophical systems, and invests with new light or new shadows men of traditional fame. But all the criticism of the ages concerning Jesus Christ—and there has been vastly much of it—so far from dimming His fame or His influence, has only served finally to bring to Him an ever-widening homage of mankind. The great theologians have undertaken to build around His character and mission abiding structures for His residence in history. But He refuses to be domiciled in any system of human thought. The herald-voices of His widening mission are increasingly heard throughout the world. His influences and activities are increasingly revealed in the light of all rising and setting suns.

And this is the life of which the eager, hungry, young cultured mind of the present age is in most earnest pursuit. It is not asking for externals, it accepts for itself no creed save as itself will stand the acid test of scientific analysis, it sees so much that is faulty and vulnerable in visible organism labeled with the sacred name of Christianity, it traces in ecclesiastical history itself so many corrupting mix-

tures of human ambition, selfishness, sectarianism, intolerance, and of despotism over the human mind and conscience—that from all these things it turns away in the spirit of protest and of dissatisfaction. Happily, for the future of both knowledge and thought, for the more sure guidance of the human mind, we have come to an age when cultured mind is increasingly impassioned with a love of truth for truth's sake. This mood is essentially scientific, largely begotten of science itself. And the present young educated generation, far more than any one of its historic predecessors, is actuated by this imperative search for reality. What the young inquiring Christian mind now seeks more than all things else is bed-rock truth. It desires not only to know about Christ, it craves a close direct vision of Christ Himself. It senses the fact that the Christ of to-day is a far larger personality than anything which hitherto has been set forth in the formulas of Christian thought. It has been tragically awakened to great moral new needs of the whole great world. And this generation with insuppressible earnestness is seeking fullest discovery of the Christ Who is able to lead great new crusades for the moral betterment of mankind.

In response to inquiry concerning the religious conditions of college communities we are just now favored with a wealth of testimony from most experienced and expert minds, from men who have passed much of their lives at the seats of college communities, and who are first-hand observers of the religious trends of student bodies. The recent and widespread strictures by older minds as against the sound religiousness of the younger generation have

evoked a voluminous protest from the very chief educators of the land. These men, of course, have encountered a variety of mental and spiritual moods among college students, not all of them of an encouraging type. But, on the whole, they testify to a decidedly increasing religious interest as characterizing present-day college life.

Doctor Gilkey, after very unusual opportunities of observation, says:

> "The outstanding impression from all first-hand experience is, that religion in the colleges to-day is very much alive, enlarging evidences of this are abundant."

President Ernest DeWitt Burton, recently of Chicago University, published a luminous and convincing statement in confutation of the charges of irreligiousness among college students.

President Wishart, of Wooster College, concerning student religiousness, says the following:

> "They are more frank, impatient of control, perhaps, but straightforward, idealistic and ready for sacrificial service when religion presents its great motives in sane and clean-cut fashion. May I go further and add my own conviction that the post-war spiritual slump is not of young people at all, but rather of middle-aged people. For instance, college men and women are more ready to-day to apply the principles of Christ internationally than any other class of people."

The Rev. Hugh Moran, College Pastor of Cornell University, an institution not under denominational control, says:

> "At Cornell, the university which I know the best, out of a freshman class of 1,500, less than one hundred have failed to express their adherence to some religious body. We have a thousand Presbyterian students. Eighty-two per cent of them are members of the Church. Seven large churches on or near the campus are filled on Sunday morning, and the congregations in most of them are predominantly students or members of the faculty.—The real test of religion, however, is in faith and life. In moral character and readiness to give their lives in service, I find the students of this generation decidedly superior to those of twenty years ago when I was in college. The reason is, that the students have a wider knowledge of the 'facts' and a deeper appreciation of the 'principles revealed by God to men.' They insist upon the sacredness of all truth, and upon the universal application of all principles. They do not stick their heads under the wing of tradition and deny vast realms of truth, simply because the facts do not agree with a traditional interpretation of truth which grew up when many of these facts were undiscovered."

Professor McCracken, recently of LaFayette College, says:

"College boys are more concerned to-day with vital religion and the Christian life and faith than for many years. All earnest Christian students, however, feel the need of some great spiritual genius to restate our faith in the language of to-day and to give us that unity of organized knowledge and belief which the human spirit so insistently craves."

Doctor John R. Mott, the greatest living supervisor and traveler to about all parts of the civilized world in the spiritual service of the world's young life, has given many an optimistic testimony, among others this:

"I have found relatively few pessimists among the younger generation. There is a hopefulness, idealism, and spirit of adventure which is highly reassuring. The older generation must remember that we have to deal in futures and take a long view."

Doctor Paul Hutchinson, some time since reporting a Louisville Convention of more than five hundred Methodist students, and vividly predicting that out of it and like rallyings there will proceed influences which will promptly beget a widening "intellectual ambition and deeper moral earnestness than for years past," in a single significant sentence says:

"In a measure, every generation has a new world. Many eyes have been looking for the sort of world that is to be the portion of the post-war

generation. Now it appears, and it has within it the promise of a closer conformity to the ideals of Jesus than any world that has gone before."

Not long since, in the City of Indianapolis, there was held a representative convention of the Student Volunteers of North America. Professor Walter E. Bundy, of DePauw University, gave most interested personal study to the proceedings of this convention. Under five distinct questions, he has given his personal impressions of the religious thought-trends of this representative body of young Christian life. I have nowhere seen what would appear to me a more typical statement of the general situation than his: I therefore quote his questions and answers in full.

Question I.—What is the essence of true Christianity, a religion that names itself after Jesus?

The Answer.—True Christianity is not doctrine and dogma, confession and creed, but rather individual character and social conduct modeled after Jesus Himself. Christianity is neither a maximum of beliefs; it is rather quality and quantity of life lived. Jesus cannot be defined by a single doctrine or by a set of doctrines. No single statement or series of statements will say all that He is for all of His followers. Jesus cannot be cramped into the close confines of any creed; He is too great.

Question II.—What is the final authority in matters of the Christian religion?

The Answer.—Is it the traditional teaching, inherited interpretations, and carefully coached conceptions? Or is the final authority to be Jesus Himself—what He thought and taught and lived? The Christian student of North America is choosing Jesus.

Question III.—How and what do the Christian students of North America think of the Church?

The Answer.—The answer is that they think of the Church most highly; they belong to the Church, and are devoted to it. But they are not thinking of the Church in terms of denominationalism; they do not take denominational differences seriously. They do not recognize those traditional divisive factors that have shattered the Church's unity. They recognize only those great and central themes of Christianity which must bring all right-thinking Christian people together. The convention itself was the best possible proof of this. The convention was Christian in the best possible sense. It ignored all those divisive forces that right now are tearing the very heart out of certain sections of the Protestant Church in North America. The convention moved on a much larger plane and met in a much more invigorating atmosphere. The assembly included representatives from scores of major and minor Protestant denominations and sects. Students of

contradictory beliefs and creeds sat side by side in the conviction that the community of those who profess to follow Jesus should present a united Christian front to an unchristian world, itself full of evil and heart-breaking need. They sat together in the conviction that the world's needs are far greater than the Church's present power to supply, and that in the face of such need our present-day home quarrels over matters of theological opinion are not only unchristian but sinful. We are neglecting the weightier matters of the law; we are straining out the gnat and swallowing the camel!

Question IV.—How and what are the Christian students of North America thinking of the relationship of Christianity and the Church to the great social questions of our modern civilization? What are the religious responsibilities of Christianity and the Church toward international relationships, racial questions, our economic and industrial order—in short, toward the whole of our common human living together in larger and smaller groups?

The Answer.—To these questions, the Christian student is answering very clearly and to the point: Christianity, understood as the religion of Jesus, must touch and control all phases of social and individual life. This does not mean that Jesus has provided a detailed economic and industrial program; it does not mean that He has suggested a set scheme for

the solution of all national, international, and racial problems. But it does mean that the spirit of Jesus for the living of life—service and sacrifice—must penetrate to the very heart of all human character and conduct, whether of the individual or of the larger and smaller social groups. All men are after all just plain human animals, and, according to the scale of human valuations set by Jesus, all men should be brothers, independent of race, color, nation and group, and should recognize their own responsibilities and respect the rights of others. The Golden Rule is the code of conduct that men should live by.

Question V.—What is to be the character of the program and the content of the message which the Western Church is to follow and to present in the propagation of Christianity among Eastern nations and peoples?

The Answer.—The reply to this question was brought to the students of the convention by missionaries, the majority of them natives, fresh from the field. We cannot force Western Christianity with all its forms upon Eastern peoples. Christianity must approach these peoples sympathetically; Christianity must appreciate and utilize the best in the cultures and civilizations of these ancient peoples—cultures and civilizations centuries older and more deeply rooted than our own. —The Church must be liberal if it is to gain ground in the mission fields. Its message must remain thoroughly Christian, but it

must not attempt to transplant the peculiarities of our Western Christianity.

The Rev. Dr. Caleb R. Stetson, Rector of Trinity Church, New York, in a recent published statement, has said:

"I wish that those who bewail and deplore the revolt of youth against religion and the church could attend a men's dinner of this parish, or be present at a Good Friday's service at the Parish Church. Young men are very much in evidence at our gatherings, and young people, both men and girls, throng the Parish Church during Lent especially. There is a very definite revolt in the minds of many against the 'pietism' that smacks of cant, and I welcome it. Our young people demand, and quite rightly, that we shall be honest and live up to our professions. There is a great deal of earnest inquiry and honest thinking at this time about religion. It is a dangerous time for the person who preaches one thing and practices another. Offices of respect do not count for much unless respectable men fill them. American youth is not dazzled by pomposity, but it looks to the man behind the office and the pomp."

Testimonials of the type already quoted could be reproduced in great numbers. This obviously is not needed. The case seems to be well made out. For further illustration of the Christian ideals of the younger generation, the superb organizations of the Y. M. C. A. and the Y. W. C. A., now operative in America, should not pass unmentioned. Of such

organizations there are now more than 2,500 centers, with an enrollment of more than 2,000,000 members. The work of these organizations is all done in the interests of young life, and is largely under the direction of college bred men and women.

The Christian colleges especially are furnishing, and in phenomenal numbers, the cultured candidates for work in all departments of foreign missions—preachers, teachers, physicians, surgeons and nurses. It would be an oversight not to give due acknowledgment to many Kingdom-promoting factors already installed. The age has not been an unapt student in schools of the modern prophets. Wealth has been learning and practicing in impressive measure the lessons of stewardship. We have entered an era when great fortunes, in unprecedented measure, are being consecrated in service to human weal. The prophetic and constructive factors at work in all the social and industrial structures are legion. There was never such multiplied humane activities and philanthropies for the transformation and upbuilding of civilization as are now all abroad. And yet the prophetic passion for the moral renovation of society itself is, in its present general trend at least, a comparatively new-born force in the Christian world.

Many philanthropic foundations are already well and securely laid. But upon these the younger generation must proceed to build far more stately structures for the moral and spiritual needs of the world. The resources which should be consecrated for the upbuilding of the Kingdom have only been touched thus far upon the fringes of their wealth. Within the life-time of the present oncoming generation there should be such consecration of manhood and

womanhood, of material wealth, of scientific appliance, as to make all preceding eras of benevolence appear as the seed-sowing of a springtime in comparison with the full harvest of an autumn.

If it should still be urged, as already indicated, that the type of young mind with which we are dealing, while respectfully appropriating all truth-values bequeathed from the past, yet still declines to adopt as an unquestioned inheritance the religious views of that past, that its temper is to scrutinize for itself all thoughts and methods which may enter into its own working plans, yet, conceding the entire statement, this very characteristic may prove one of the most highly valuable assets of the younger Christian mind of to-day. This mind should be more emancipated from the fables of superstition, from bondage to stereotyped dogma, more fully divested from the sectarianisms, and the mechanical statutes of traditional ecclesiasticism, than any of its predecessors. Its religious thinking should work less from the bases of academic theology, and more from the inspirations of spiritual biology. In the expanding light of spiritual thought and knowledge, this generation should be prompted to know more certainly, and to be more fully governed by, the mind of Christ than has been as clearly possible to any preceding generation of Christians since the Apostolic age.

It may be asserted without question that the educated mind of the future will fully accept and embody in its working creeds all demonstrated truth of the past, however old. If a junior, it will be the richer partner in possession of the sum of human knowledge. In the one hand it will hold the treasures of the past, while with the other it will ever

reach out for the attainment of new truth. With the growing solidarity of international interests and the magical methods of world-communication, the younger Christians of all nations will interlock hands with a united zeal for the Christianization of the entire world. Because of its widened culture, and its unprecedented touch upon the ends of the earth, it will not at all follow that this generation will prove less true to the religious instincts of the race, or that it will less seek the inspiration and direction of the Divine Spirit, than has been true of any of its predecessors. Its methods in many ways may differ from those of the Fathers, but in harmony with a growing spiritual enlightenment their methods promise to be the best ever used. It may well be that in God's moral diagram for the world, the time is ripe for the installment of a new and mightier spiritual Church in the earth.

"The world wants men—large-hearted, manly men;
Men who shall join its chorus and prolong
The psalm of labor, and the psalm of love.
The times want scholars—scholars who shall shape
The doubtful destinies of dubious years,
And land the ark that bears our country's good
Safe on some peaceful Ararat at last.
The age wants heroes—heroes who shall dare
To struggle in the solid ranks of truth;
To clutch the monster error by the throat;
To bear opinion to a loftier seat;
To blot the era of oppression out,
And lead a universal freedom on."

THE END

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